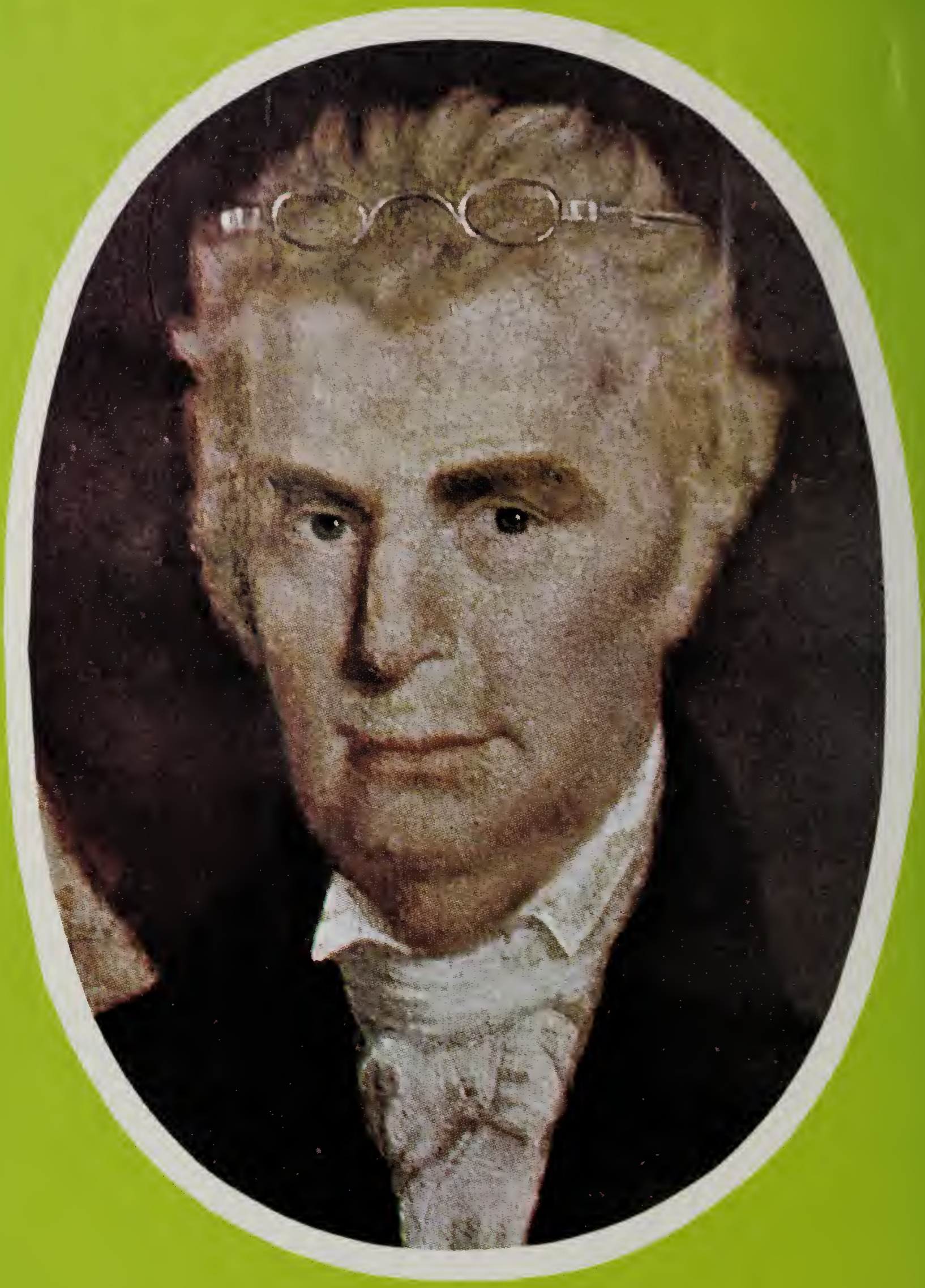
ILLINOIS HISTORICAL SURVEY



Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

Vol: III.] Georgetown, Ky. May, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was,

REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

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VOL: 3.] GEO: TOWN, K. NOV. 1828. [No. 1.

TERMS OF THE CHRISTIAN MESSENGER.

1. ONE DOLLAR a year, or for 12 Nos
2. All communications, except from agents, to be post-paid.
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INTRODUCTION.

We have closed the second volume, and have commenced the third. We shall pursue the same course in this as in the former volumes, only we shall not dwell so lengthily on doctrinal points of controversy, as we were compelled to do in the last volume. Yet similar circumstances may dictate to us a similar course. The difficulties of an editor are greater and more numerous than were anticipated by us before we commenced the CHRISTIAN MESSENGER. Many pieces are sent us for publication, which we cannot view so worthy of notice as their authors do, and therefore do not give them a place in our columns. For this neglect we incur the displeasure of our best friends, and lose their patronage. We find it impossible to please all our readers, so various are their tastes and notions. Our agents, (some of them) cannot feel our interest; therefore neglect to make collections; to advise us of such of our subscribers as have discontinued; and to obtain new subscribers. By not advising us of such as have discontinued we have sent hundreds of Nos. abroad. which are entirely lost to us. Many subscribe, but never take the Nos. when sent them. We seriously thought of giving up the publishing of the MESSENGER at the close of the 2d vol: but our friends have prevailed with us to continue it. Our thanks to the majority of our agents and patrons are due, and to them they are cordially tendered. Were they to fill up with other subscribers the place of those who discontinue.

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they would lay us under additional obligations, and enable us to prosecute the work. Those of our agents and patrons who have hitherto neglected us will please to attend to us in future. If not, our loss must be serious and oppressive. We have received but little more than half for the first vol. yet, and not near the half for the 2d. Preachers and others, who feel any interest in the work, are requested to get good subscribers in different neighborhoods. They are entitled for every ten subscribers, to one vol. gratis. The terms are the same as before, one dollar for twelve numbers, the money paid at the delivery of the 6th No. Postage paid by the subscribers. The postage is 1 1-2 cts. each No. in the state, and in any other state under 100 miles; but over 100 miles 2 1-2 cts. a No.

We will endeavor to render the MESSENGER as profitable as in our power. No pains shall be spared. We hope after the timely notice given in the Messenger that none of our subscribers will subject us to farther loss by refusing to take the present volume. EDITOR.

The following Address was delivered before the SYNOD OF ULSTER, at their late session, on the subject of the introduction of a TEST:

Mr. *Fletcher Blakely*, (of Moneyrea,) spoke to the following effect: I rise to oppose the amended overture with the best of my ability; and, in doing so, while it is well known that I am no Trinitarian, I wish it to be understood that I am not a disciple of Arius or Socinus. As gross misrepresentations, however, of the sentiments of these persons have been made in this assembly, I may, before I conclude, claim your indulgence in stating them from some authorities that cannot fairly be disputed. This may be deemed a departure from the question but I do, notwithstanding, pledge myself to keep closer to it than any speaker that has gone before me. And, in pursuing this course, I must forget all popular feelings which have been so frequently and so shamefully appealed to, and speak as if in the hearing of God alone, whose all-seeing eye is every where present. I have heard, Sir, much pompous declamation concerning religious liberty, and the right of private judgment; but as nothing definite has been said, I am at a loss to know whether the gentlemen who have supported the amendment, mean their own religious liberty and right of private judgment, or those of their

brethren. In either case, I would humbly recommend them to remember one beautiful passage of Scripture; "If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's." Notwithstanding the high sounding phrases which have been used in connexion with religious liberty, I am surprised that this liberty is so badly understood and so sadly abused. In the exercise of the right of private judgment, I have taken Christ for my Master; and, however much some may be alarmed, I tell you candidly and boldly, that I have *now no liberty to serve other masters:* and I trust, that neither the fear of persecution nor of death shall influence me to break my engagement, and choose Synods or Councils in his stead. "One is my Master, even Christ, and all ye are brethren; "No man can serve two masters;" Even the Apostles, who were divinely inspired, said to the early disciples, "not for that we have dominion over your faith, but are helplers of your joy."

I have heard long and loud speeches respecting the sufficiency of the Scriptures, as a perfect rule of faith and practice; and, if I be not much misinformed, there have been long and loud lectures delivered, by some of my orthodox brethren now present, to convince the Roman Catholics of the perfection of the Sacred Scriptures for these purposes. But how unaccountably strange is it, that these very gentlemen are attempting to establish, in this place, the very things which they wished to free the Roman Catholics of in another place. It would be a most glorious boast, if their conduct were in unison with their profession; but the gentlemen who are one moment strenuous in urging the importance and sufficiency of the Scripture in all matters of religion, are, the next, noisy in advocating the necessity of human creeds and confessions. Be it remembered, that Jesus Christ is, to every humble disciple, not only "the *author*, but the *finisher* of his faith." "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works:" not merely furnished, but *thoroughly* furnished. Besides, if this amended overture contains nothing but what is in the Scriptures, it is superfluous; and, if it contain any thing contrary to the Scriptures, it should be rejected. If any suppose the Scriptures not plain enough to be a rule and

centre of union, how shall we mend the matter? Can we express the ideas of Jesus Christ in clearer and better terms than himself? Can we express the ideas of his Apostles, who wrote and preached under the inspiration of God in plainer and better words than they? Can we put our ideas on an equal footing with any of these? Can we improve that which we declare to be perfect? If all the Synods and Councils in the world should make this presumptuous attempt, that cannot have any concurrence. For there can be no medium between an earthly fallible head of the Church, and the sufficiency of the word of God: if any such medium can be found, let it be pointed out. No individual in this large assembly dare assume the right of dictating to me in matters of faith; and if no individual will attempt it, how can numbers create the right? You might as well, Sir, think to make an arithmetical sum out of noughts. We must understand the Scriptures before we can make a *rule* by which the Scriptures are to be understood; and yet, according to the views of my brethren on the other side, we must apply that rule for understanding the Scriptures, which we must have understood before it was made! This is evidently most strange and preposterous. If we cannot bind a man's conscience by the divine word of God, no human composition, however excellent, can bind him: and, in proportion as we fix our affections on human and fallible creeds, and tests, and articles, in the same proportion must we forget the divine and infallible creed contained in the Holy Bible. And it is absolute mockery to grant the right of private judgment in the examination of the Bible, and then reproach and injure a man, because he cannot see every passage in the same light as his neighbor, who is as liable to err as himself.

It has been said, that the object of human creeds is to establish *uniformity*. When and where, Sir—in what church or country, or kingdom, has this uniformity been established? Attempts without number, have been made: and they have failed. The celebrated Lord Chatham, when speaking in his capacity as a senator, said, of one of the most learned churches in the world, "we have a calvinistic creed, a Popish Liturgy, and an Arminian clergy." There may be a pretended uniformity; there may be an usurped authority, which may injure the best feelings of our nature, and hurt the best charities of life. But what want of uniformity has been exemplified in the supporters of human tests and stan-

dards, and of this strange and unexpected overture, may be seen before we conclude, by appeals to the living and the dead. Before I proceed to notice this pretended uniformity, I beg leave to notice the singular sentiments of my friend, Mr. Barnett; for whose head and heart I have a high regard. He has urged the great dangers of Arianism, and the great advantage of a church being of the same faith,—of one mind. How strange is it, that Mr. Barnett left a church, professing to be of one mind, and volunteered in uniting to one, where there is such a variety of opinion, and in which there are so many dangers! [Hear, hear, from all quarters.] I say to him if he be so much alarmed, repent and return to that church pretending to uniformity. I am utterly astonished at the expressions of Mr. Francis Dill, in referring to the Confession of Faith as the ancient standard of this Church. He has pleased his youth in asking information; but I must tell him, and, in doing so, I do not wish to wound his feelings, nor those of any other individual in this large assembly, that, on account of his age, I wonder at his ignorance. This Church, I tell him, was long established before the Confession of Faith was compiled, and even before the present translation of the scripture was made. I might have referred him to the sexton of my congregation for information on these particulars. I thank you, Sir, for your indulgence and I shall now proceed, under your protection, to give some authorities to prove the shamefulness of the attacks that have been made upon me and my friends, and how fruitless have been the attempts at uniformity among Trinitarians themselves. I am asked to name my authorities, and I reply, that I shall be happy to lend the original works to any gentleman who call the authorities in question.

Can any one really believe that the Unitarians are to be classed with infidels? Is a man, who believes that Jesus was a teacher sent from God, that he taught the words of eternal life, that he wrought miracles, that he was raised from the dead, that he ascended into heaven, and that in due time he will return to raise the dead and judge the world, and who governs his conduct by the faith and hope of the gospel, is this man no christian? is he to be regarded as a blasphemer and an infidel? Lardner, whom all parties agree to praise, has done more to establish the truth and to exemplify the spirit of Christianity, than almost any

writer since the age of the apostles: Yet, Lardner was an Unitarian; he believed no Trinity. And if Lardner, and they who think with Lardner, are to be excluded from the pale of Christian communion, who is entitled to admission? In a dark and barbarous age, when ignorance and bigotry were universal, and a degraded laity were the abject slaves of a miserable and unlettered priesthood, nothing was too absurd for an arrogant priest to teach, or an ignorant and priest-ridden layman to believe. But that hour is passed. And it is rather too much for a man of sense and learning, who knows any thing of the world, in the present liberal and inquisitive age, to affect to thunder out anathemas upon those who hold different opinions from his own, and to consign to everlasting torments men whose characters are unimpeached, merely because they cannot subscribe to his metapysical creed, because they prefer the doctrine of Dr. Wallis to that of Bishop Gastrell, the doctrine which was formerly approved by the University of Oxford, to that which has lately been sanctioned by the University press.

Let every man, according to the Apostolic rule, "freely enjoy his own opinion." Let Unitarians believe with Dr. Wallis, that the Father, the Son, and the Holy Spirit, are no more three distinct intelligent persons than that the God of Abraham, the God of Isaac, and the God of Jacob, are three Gods: and let Dr. Sherlock and his partisans believe, if they like, that the three persons of the Trinity are as much three distinct infinite minds, as Peter, James, and John are three men. Let the Athanasian believe that the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet there are not three Almighties, but one Almighty; while Dr. Burnet and his followers maintain that the Son and the Holy Ghost are created beings, and are Gods, only by the indwelling of the Father's Godhead. Let Bishop Horsley and his admirers contend that the Father produced the Son by contemplating his own perfections, and refuse to assign a reason why he produced no more than one. Let Bishop Gastrell and Dr. Moysey believe, *if they can*, that the *Father* 'includes the whole idea of God, and *something more*;' that the *Son* 'includes the whole idea of God, and *something more*;' and that the *Holy Ghost* 'includes the whole idea of God, and *something more*;' while altogether, they make up one complete God, and *nothing more*. And let Bishop Burgess, on the contrary, believe, *if it be possible*, that the *Father* is *a*

person, but '*not a being*, the *Son* is a *person*, but '*not a being*;' and the *Holy Ghost* is a *person*, but '*not a being*; and that these personal non-entities make *one perfect being*. Let Mr. Heber maintain, if he pleases, the extraordinary position, that the Father is the first person in the Trinity, the Archangel Michael the second, and the Angel Gabriel the third: let all these gentlemen, and their numerous adherents, enjoy their respective opinions with the most unrestrained freedom: let them profess their principles as publicly as they please, and let them propagate these doctrines with zeal proportioned to their apprehended importance; but let them, at the same time, beware not to exceed their just limits; let them not invade the rights of their neighbour; let them not set themselves up as lords over other men's consciences; let them not presume to erect the little shiboleth of their own party as the test of evangelical truth; let them not usurp the authority of Christ, and reject those who acknowledge him as their master and head, and who yield ready and unfeigned assent to whatever doctrine it is proved that he has taught, but who assume to themselves that liberty of judgment which they concede to others, and who cannot see the evidence of many opinions, which pass currently for the peculiarities of the Gospel, and upon which many are disposed to lay the greatest stress.

Besides the authorities which I have now quoted, to prove the *want of uniformity* of faith among those who have subscribed the same human tests, I must acknowledge, Sir, that I am ashamed to notice the strange, paradoxical, and contradictory arguments that have been advanced, by different orthodox members, against Arians, Socinians, and Unitarians. I must assert, and I do it with humility and charity, that they are utterly unacquainted with the systems to which they have referred. In Dr. Evans' well known sketch of the Denominations of the Christian World, under the article on Arianism, it is stated "Arius owned Christ to be God in a subordinate sense, and considered his death to be a propitiation for sin. The Arians acknowledge that the Son was the *Word*, though they deny its being eternal; contending, that it had only been created prior to all other beings. Christ, say they, had nothing of man in him, except the flesh, with which the Logos, or word, spoken of by the Apostle John, was united, which supplied the rest. The Arians, though they deny that Christ is the *eternal God*, yet they contend

against others for his *pre-existence*. His pre-existence they found on the two following passages, among many others:—'*Before* Abraham was, I am:' and the prayer of Jesus—'Glorify me with the glory, which I had with thee *before* the world began.' These, and other texts of a similar kind are, in their opinion, irrefragable proofs that Christ did actually exist in another state before he was born of the Virgin Mary, in the land of Judea." But, without longer detaining you on this point, one of our brethren, notwithstanding their boasted uniformity, says, we are Atheists, that is having no God; another says, we are Deists, that is having a God; and, however unaccountable it may be, Mr. Elder whose age obliges me to respect him, has said, we are both Deists and Atheists, that is having at the same time, a God, and no God. One orthodox member says, we deny Christ: another says, we believe in Christ: the former says, that we rest for salvation upon the merit of our own good works, though he should know that, without exception, we trust for salvation to the free, unpurchased mercy of God, as revealed in his word. The latter charges us with denying good works, though he should remember that disgraces and degradations have been confined to his orthodox brethren. (Order, order.) Yes, confined to his Trinitarian friends. To crown the uniformity, an aged member has, in his own peculiar manner, called us Infidels, though he expects to meet us in heaven.

I must again, Sir mourn, and lament, and deplore, that men, professing Christianity; that Ministers of the Gospel, and who have had opportunities for obtaining information, should expose themselves by making such rash and erroneous statements. This moment, one judging by the inhabitants of our bleak mountains and sequestered glens, tells us, that we are decreasing. The next, another, judging by the 500 Unitarian Congregations of England, and the 1000 of America, and which have been erected in less than 50 years, talks of danger with alarm; I tell these gentlemen, that, were all the Arians and Unitarians of this island flung to the north-star, they cannot prevent men from judging for themselves. Mr. John Brown has had recourse to arithmetic, as an argument in favour of his cause; and, if he wish, according to his own observations, to be influenced by numbers, he should pass from Presbyterianism into the Church of England, and from that into the Church of Rome, where he may add the Virgin Mary to the number of his Gods. It is more

than marvellous, that he should have recourse to the arguments of numbers being on his side, when he must be aware, that the history of science, and the history of religion, puts this claim of the majority to the blush, and shows that the propagation of Christianity was the work of *individual minds*, in opposition to the will and wishes of the *multitude;* that Copernicus and Gallileo advanced philosophy under a persecution which was popular; and that Luther and Calvin, and Zuinglius, brought on the Reformation, when opposed by the great mass of the people. Even the hatred of one the Trinitarian Church to another has been pressed forward, as an evidence and a zeal, to prove the truth of the Trinity: and, I must say, if railing will pass for criticism, reproach for argument, and contradiction for proof, that to these gentlemen I freely yield the victory. *They* may appeal to the public feeling; *we* appeal not from Festus to Cæsar; but from man to God. And, I add, that I have, in some measure, been confined in my present views, by the immortalities of Trinitarians, and rejoice in having brought persons to the table of Christ, who were driven almost into unbelief, by the crimes and creeds of the Orthodox. What now, Sir, shall be said of this boasted uniformity! On my right hand, I see Calvinists with their five points; on my left, I see Arminians with their opposite five points, and claiming on both sides, the names Orthodox and Evangelical. Nay, more—much more; they all lay claim to the influence of the Holy Spirit. Were not this a mere pretence, we should have a sure and safe guide to uniformity. But one orthodox spirit is frequently at variance with another orthodox spirit, though both the spirits pretend to be of God. They may pretend what they please; but as for us, we must return to Moses in the Law, and to Christ in the Gospel. Personal piety is mentioned in the amended overture, and is, undoubtedly, of great moment. But to those who wish to encourage it in others, I would respectfully remark, that humility is the first lesson which we learn from diligent reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves. I could speak many hours on the question before the house, but am aware that your time is too precious to claim such indulgence. I invite, however, any of my orthodox brethren to meet me with his bible in his hand, and discuss with me the important points at issue.

From the Gospel Luminary.

It will be recollected by our friends, who have been made acquainted with the proceedings of the *synod of Ulster*, at their session in 1827, that the subject of introducing a religious test into the association, for the purpose of preserving Calvinism, which for some time past has been in a declining state, was refered to the next year. At their late session the subject was called up, and gave rise to a long and spirited debate. It was finally decided in favor of introducing the test.

Thus we perceive that while all Christian nations are abolishing the laws against dissenters, the sticklers for orthodoxy, are endeavouring to support a falling doctrine, by resorting to the old expedient, of introducing a confession of faith. The consequence of this is, to unchristian all who do not subscribe to it, in the estimation of the creed supporters, by which means brethren are separated, divided, and set at variance the one with the other. The following are the principle articles, of this *abominable document:*

3. "That before any person be recognized as a candidate for the Ministry, he shall, previously to entering a theological class, be enjoined to present himself at our annual meeting, to be examined by a Committee of this Synod, respecting his personal religion, his knowledge of the scriptures, his views of the Trinity, Original Sin, Justification by Faith, and regeneration by the Holy Spirit; and likewise as to his motives, for offering himself as a candidate for the sacred office of the Ministry; and that should any such examinant be found opposed to those doctrines, or appear to be destitute of vital Godliness, he shall, in no case, be recognised as a candidate for the Ministry in this Synod.

4. "That students, after having finished their theological course, and their trial in the Presbytery, shall again present themselves for a similar examination before the same Committee; and it shall be the duty of that Committee to ascertain their soundness in the Faith, by requiring of them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

5. "That if any person thus licensed be afterwards found not to preach the doctrines of the Trinity, Original Sin, and Justification by Faith, and regeneration by the Holy Spirit, or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with this body.

6. "Persons who are already Preachers in this body, but have not been licensed according to these regulations, shall, previously to ordination, be required to undergo a similar examination.

7. "Should any person be licensed or ordained in opposition to these regulations, such licese or ordination shall not be deemed valid by this body."

For the Christian Messenger.

THE COMMUNION OF CHRISTIANS AT THE LORD'S TABLE—*NO. II.*

Having already given my reasons why I cannot go with the Pædo-Baptists in their plan of Communion, I shall proceed to present my objections to the Baptists' plan.

1. I object to the Baptists in their plan of communion, because, I conceive they are inconsistent with themselves. To make this manifest, it is only necessary to state the following plain facts, viz: That while the Baptists contend, that faith in the Lord Jesus Christ, and immersion into his name, are the only prerequisites or qualifications in order to the breaking of bread, they do, nevertheless, exclude from their communion table many Baptists, who have embraced the very same faith in the Lord Jesus, and received the very same immersion into his name with themselves!

For, it is well known that there are many Baptist churches in Kentucky, (and probably in other states also) which, although they do not belong to the "United Baptists," are, notwithstanding, of the same faith in almost every particular. Now how the Baptists can maintain their reputation for consistency, under these circumstances, I cannot imagine. For, if faith and immersion entitle the "United Baptists" to a place at the Lord's table, then most certainly, according to all just principles, the Separate Baptists, who have received the same faith and immersion with themselves, must have the same right at the Lord's table, though they have no connexion with them as a sect. But I look upon the Baptists as inconsistent with themselves in another respect.—This will appear evident from the mere presentation of the plain facts which follow: They tell us that faith in Jesus Christ as the Son of God and Saviour of the world, and immersion into his name, only are necessary to church-membership, on "the breaking of bread;" yet they exclude a large body of christians from the Lord's table, who do most

conscientiously believe, that Jesus Christ is the Son of God, and Saviour of the world, who have been immersed into his name, and whose lives are holy and harmless! This to me is an irreconcilable inconsistency. It will not do for them to say, they have a right to require us to receive their explanation of the fact that Jesus Christ is the Son of God: For this were to say they were infallible, and had a divine right to dictate to the Universe in matters of religion. This is a right which all the different sects claim, but which belongs to none, thank Heaven, but Jehovah: And the fact that all sects have equal authority to claim this right of dictating to others, is a demonstration that none of them have it. The Baptists, therefore, who claim it, or any other people, give up, in effect the protestant cause as untenable, fall in ranks with the papists, and justify all their cruel persecutions of the people of God!! Such, before my God, I do believe are the legitimate consequences of this horrid doctrine, though innocently embraced by thousands of pious christians.

2. I object to the Baptists' plan of communion, in the second place, because it supports partyism. That the "United Baptists" are a sect is a fact which needs no proof; it is too plain to be denied by any, but those whose eyes are closed, by sectarianism to the plainest truths.

It being admitted then, that they are a sect, it follows of course, that as such, they cannot claim to be the Church of Christ, unless indeed, all the sects be churches of Christ, which we know cannot be.

To invite the Baptists, therefore, of any one congregation, and others from sister churches as Baptists, to come to the Lord's table, and partake of the emblems of the broken body and shed blood of the Son of God, is sectarian and anti-christian. For, when a Baptist church is invited to the Lord's table, a description of church is invited, about which the scriptures know nothing, and the existence of which they do not recognize. But what makes it still more manifest, that the Baptists' plan of communion supports sectarianism, is, that they invite their United Baptist brethren to commune with them, notwithstanding all their differences of sentiment, while they exclude other Baptists who do not differ from them as much as many of their own sect!

Now, in my view, this kind of procedure cannot be accounted for, upon any other than sectarian principles. The plain meaning of their course seems to be this: "They who

belong to our sect are worthy of a place at the Lord's table, because they are called United Baptists, but all other Baptists, whatever may be their sentiments and conduct, are utterly unworthy of a seat among us, because they are not called United Baptists—because they do not belong to our sect!!".

They exclude from their communion, the Pædo-Baptists, because they say, they never have entered the Kingdom of God, or the Church; but when they exclude Baptists from the table of the Lord, they are obliged to change their ground, and act upon perfectly sectarian principles. They cannot exclude the Baptists because they never have entered the church through immersion, they, therefore, have to do it because they do not belong to their sect!

3. But, in the third and last place, I object to the Baptists' plan, because, in effect, they deny that any are christians but the "United Baptists." They must either take this ground, or else maintain that they have a right to exclude christians from the Lord's table. One, or the other of the horns of this dilemma, they must choose. Should they choose the first, then they deny, or come in contact with their own acknowledged principles. For, it is well known by all, that *faith in the Lord Jesus, immersion into his name, and a life of holiness*, are, with them, *the characteristics of a christian, and entitle him to all the privileges of the house of God.* To say then, that none are christians but the "United Baptists" is to commence hostilities against their own principles, as well as against one of the plainest truths.

But should they choose the second horn of the dilemma, which is, that they have a right to exclude christians from the Lord's table, then we ask them to show this right. Here they will be more at a loss than ever. For, most assuredly, the scriptures give them no such right. But by every argument, by which they prove their privilege, as christians to eat bread and drink wine, in commemoration of the dying love of the Saviour, they establish the privilege of all other christians to do likewise. And, on the other hand, by every argument, by which they prove, that other christians have no right to take the supper, they prove, that they themselves have no such right. In this branch of the argument then, it all comes to this point: either *all christians* have a right to this ordinance, or *none*. But we know some christians have a right to this ordinance: Therefore all christians have it.

Here then, we have the Baptists, self-placed between the horns of this dilemma, from which, it is believed, they never can escape, till they abandon the ground they occupy.

TIMOTHY.

A FEW REMARKS ON A SERMON PREACHED BY MR. SAMUEL STEELE, ON BAPTISM.

NO. IV.—CONCLUDED.

Mr. S. (pa: 30) proceeds to speak of the design and mode of baptism. From the design he infers the mode. He thinks that baptism by water is a sign of the Baptism of the Holy Ghost; or that it is an "*outward sign of inward purification* by the Spirit of the living God."

That baptism by water is a sign of the Baptism of the Holy Ghost, or regeneration, has been long asserted, but, we think, without proof. That it is a sign of the burial and resurrection of Jesus Christ from the dead, is plain, as before shewn; and that it is the means through which God bestows pardon and salvation, is clearly shewn in the scriptures.—"He that believeth and is baptized, shall be saved."—"Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost."—"Arise and be baptized, and wash away thy sins."—"The like figure whereunto baptism doth now save us by the resurrection of Jesus Christ," &c. From these and similar texts it is abundantly plain that baptism is the appointed means of salvation, forgiveness, or the washing away of sin. Mr. S. "has heard of some teachers, who affirm that water baptism washes away sin." Yes; Ananias was one—and no doubt he has heard from a greater teacher that "thy faith hath saved thee."—Does Mr. S. think that the woman's faith saved her? or that it was the virtue which proceeded from Jesus through faith? Can he think that Ananias taught Saul that the water of baptism would wash away his sins? or that it was God's appointed means through which God would do it by the Holy Spirit? Did the waters of Jordan wash away Naaman's leprosy? or was it through this means that the power of God effected the cure? Many, like Naaman, object to the simplicity of the means, by which so great a work as regeneration can be effected. I ask in the language of scripture, "Can faith save us?" No: but "the grace of God through faith."—Can baptism save us? No; but the grace of God through obedience to this ordinance. God has bound himself by

promise that he that believeth and is baptized shall be saved; but he has not bound himself that every unbaptized person shall be damned, for "he that believeth not shall be damned;" it is not added, *he that is not baptized also shall be damned.* If he had thus decreed, there could be no hope for the penitent thief on the cross, nor for myriads of others.

Mr. S. having assumed the position, (I say *assumed*, not proved) that water baptism signifies the Baptism of the Holy Ghost, thinks that the mode of baptism is very plain, and that it is rightly defined by *pouring or sprinkling*.

1. Because, he asserts that the Baptism of the Holy Ghost is described by *pouring out the Spirit* upon the people.—Hence he infers that water baptism is done by pouring. If indeed Mr. S. in baptizing would pour on the person to be baptized such a quantity of water as literally to surround and cover him, this would fitly represent the Baptism of the Holy Ghost; for it is expressly recorded of this baptism that "it filled all the house where they were sitting."—Hence it is plain that those baptized with this Baptism were literally *immersed*.—"Water being merely the *sign* (says Mr. S.) it should be applied in such way, as to bear as close a resemblance as possible *to* the thing signified." p. 34. We think then that the closest resemblance possible, is not to pour a few drops of water on the person, but literally cover him over with it, as they were on the day of Pentecost with the Baptism of the Holy Spirit.

2. Mr. Steele has discovered that the commission given to the apostles to baptize all nations, was the fulfilment of a prophecy, (Isai 52. 15.). "*So shall he sprinkle many nations;*" and therefore, "that to sprinkle the water on the person is the scriptural mode of performing this ordinance. Now *pouring* and *sprinkling* convey two very distinct ideas; both cannot bear *as close a resemblance as possible to the thing signified.* We never read of the Holy Ghost being *sprinkled* on any; therefore sprinkling cannot resemble it. Had Mr. S. read this text (Isai 52. 15.) in the Hebrew, or even in the Septuagint translation of it, he would never have drawn such conclusions as he has done. The Hebrew word *neze* in Hiphil (as in Isai 52. 15.) signifies *to cause to leap* or *exult*. It should be read, "*So shall he cause many nations to leap*—" ("1st. for joy and alacrity; 2dly. for desire and inclination towards; 3dly. for admiration and holy astonishment; all which views are clearly authorized by the use of the Arabic

dialect,' says Schultens)—*and kings shall shut their mouths at him* through wonder and veneration." See Park: Heb: Lex: on the word *neze.* The Septuagint translate the beginning of 15th thus: "*Houto thaumazontai ethnee polla ep' auto*"—"So shall many nations admire at him." See Parkhurst, and Bishop Lowth *in loco.* Parkhurst also quotes Coverdale's English Bible of the year 1535, thus: "*Even so shall the multitude of the Gentiles* loke unto *him.*" To the same point Mr. S. introduces Ezek: 36. 24-26. "*Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness,*" &c. Mr. S. "has heard of some teachers, who affirm that water baptism washes away sin." I ask, if he himself has not plainly taught this doctrine in the application of the last mentioned text to baptism?

From the application of these two texts in the prophecies to the baptism ordained by Jesus Christ, Mr. S. concludes that the proper mode of administering this ordinance is by *sprinkling* or *pouring*, and not by immersion! p. 36.

We promised only a few remarks on this subject, nor do the limits of our work justify many. Yet we are forced to confess that, when the mode of christian Baptism is founded upon figurative expressions of old prophecies, to which no reference is made by Christ nor his Apostles, that foundation is built upon the sand. As well might we argue from the frequent bathings under the law, that if they did not refer to water baptism under the gospel, then one point of the law remains unfulfilled; as to argue that if the pouring on and sprinkling of the nations do not signify baptizing the nations that the prophecy remains unfilled. Mr. Steele's exposition of 1. John 5. 8. may pass for its value. To us it is without any degree of plausibllity.

Mr. S next introduces the principle arguments of his opponents, for immersing only.

1. That the word *baptize* signifies primarily to *immerse.* This he denies in the face of a host of the greatest and most learned critics the world ever bore, and these too professed Presbyterians, Episcopalians and Catholics.—Doc: G. Campbell of Edinburgh, a pædo-baptist, whom none surpassed in biblical criticism, says, "that the word *baptizein* sometimes, and *baptein*, which is synonimous, often occurs in the Septuagint and Apocriphal writings, and is always rendered in the common version by one or other of these words, *to dip, to wash, to plunge.*" Had the translators rendered the word

in the New Testament by the same version, much confusion had been avoided. His notes on this word we think are sufficient to convince any, that both in sacred and in classical authors, it signifies *to dip, to plunge, to immerse.* This is also the sentiment of the most learned pædo-baptists, as Doc'rs: McKnight, Whitley, Doddridge, Taylor, Beza, Luther, Calvin, and a host of others might be added.

But Mr. S. prefers a "thus saith the Lord" to all such authority. For this we give him our cordial approbation. Let us see his divine warrant for his practice. "a thus saith the Lord."—1 Cor. 10. 1, 2. "Moreover brethren I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea."—Exod: 14 22. "And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left."—"And the children of Israel *walked on dry land* in the midst of the sea." Mr. S. thinks this *a thus saith the Lord* that the Israelites were baptized by pouring or sprinkling! especially when the Psalmist describes the passage through the sea, that "*the clouds poured out water*, the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven," &c.—77. 16–20. Had Mr. S. proved that this dreadful storm was upon the poor Israelites, *walking on dry land*, it would have appeared a little more plausible and would have accorded better with his opinion; but it is evident that the storm was upon the Egyptians. Is this *a thus saith the Lord*, that pouring or sprinkling is baptism! We confess we cannot see it; but the contrary is plain that they were immersed in a watery grave. The waters stood on both sides and the cloud immediately over them. To a person above the cloud, they would have appeared literally immersed.

Another *Thus saith the Lord* that baptism does not signify immersion, produced by Mr. S. is Dan: 14. 24, 25. Here we are told that "Nebuchadnezzar was *wet with the dew of heaven*;"—the word wet is *bapto*. Now we appeal to common sense, whether the wetting of Nebuchadnezzar more resembled an immersion, or a pouring or sprinkling a few drops of water on his forehead. Nebuchadnezzar in lying on the ground at night when the dews so copiously fell in that country, was wet all over, covered with dew-drops lite-

rally. Were pædo-baptists to wet the person to be baptized all over by pouring or sprinkling water on him, they might then plead the case of Nebuchadnezzar for authority; but his case can never justify their practice of pouring or sprinkling a few drops on the forehead.

But Mr. S. by turning up his Hebrew Bible to Dan: 4. 25, will find that Nebuchadnezzar was *baptized* with the *snows of heaven.* He will find that the word *sheleg* translated dews, is by the same stranslators, rendered snow. See Exod: 4. 6. Num: 12. 10. Psal: 51. 9. Isai 1. 18. Sam: 4. 7. Ps: 147. 16. "He giveth his snow, like wool." "Sir John Chardin tells us, that towards the Black sea, in Iberia, and Armenia, and in some other countries, the snow falls in flakes as big as walnuts, but not being hard or very compact, it does no other hurt than presently covering and overwhelming a person." See Parkhurst Heb: Lex: on the word *sheleg*.—This account literally shows how Nebuchadnezzar was baptized, overwhelmed or immersed in or with snow. Mr. S. when bringing forward a thus saith the Lord, should remember that a translation, even the Septuagint, is not properly his word. To be immersed or baptized with snow is natural and easy.

Mr. S. gives us another thus saith the Lord that baptism does not always signify immersion. Mark 7. 4. "And when the Pharisees come from the market, except they wash they eat not, And many other things there be which they have received to hold, as the *washing* (in the Greek, *baptizing*) of cups and pots, brazen vessels and tables." He thinks though cups might be immersed, yet not tables or couches. Is this a thus saith the Lord that baptism does not signify immersion! Had he attended to the word of the Lord, he would have found that every unclean vessel of wood must be rinsed *in* water. Lev: 15. 12. The Hebrew word *sheteph* translated *rinsed*, signifies *to cover with water, to immerge, to wash by immersion; to overflow, to overwhelm, to rush upon*, as waters. Ps: 69. 2, 15. "I am come into deep waters, where the floods *overflow* me."—"Let not the water-flood *overflow* me." Also Ps: 78. 20. 124. 4. Jer: 47. 2. &c: in all which places the word translated overflow, and *overwhelm*, is the same as that used in Lev: 15. 12. "Every (*unclean*) vessel of wood must be *rinsed in water*—or must be immersed or overwhelmed in water." See Park: Heb: Lex: on the word *sheteph*. The baptism or immersion of

fables then was in accordance with the law of Moses, however improbable it may appear to us.

Mr. S. adduces another thus saith the Lord to establish his position. It is the baptism of the Holy Ghost. This we have already considered, and we think have sufficiently confuted. We have also considered the text "*Buried with him in or by baptism*," and have, we think, clearly shewn that neither Mr. S. nor the pædo-baptists have understood the text. It demonstrably proves that baptism is immersion.

The cases of baptism recorded in the New Testament, and referred to by Mr. S. as irrelevant to prove immersion, are certainly not in opposition to this mode, and are very far from proving the doctrine of *pouring* or *sprinkling*. This has been made manifest by an host of writers.

Let us try also a few cases. "And they were baptized of him in Jordan, confessing their sins."—According to Mr. Steele it would read, "They were *poured* of him in Jordan—or they were *sprinkled* of him in Jordan." How unnatural such expressions! But how plain and easy is it to say, they were immersed of him in Jordan. Again, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."—i. e. *sprinkling*, or *pouring* them into the name of the Father, &c. Again, Repent and be sprinkled or poured in the name of Jesus Christ, &c. To substitute *pouring* for *baptism* is a perversion of language and meaning. To immerse a person is proper language; but to *pour* a person is not; it is an absurdity.

These few thoughts are humbly submitted to the public. May the Lord lead us all into all truth. EDITOR.

REVIVALS.

Extract of a letter from Elder J. McDANIEL, *dated "Winchester, (Tenn.) Aug. 11th, 1828.*

"But in the midst of all the persecution, opposition and difficulties with which I have met, I have abundant reason to thank God for the effect which his word appears to have on the hearts of some of the fallen sons and daughters of men. I have had three two-day's meetings on my circuit this season, one in May, one in June, and one in July. Brothers Matthews and Anderson attended with me. We had glorious times; while the servants of God were exhibiting the truths of the gospel, and while the believers in Jesus were rejoicing and shouting forth the praises of the God of

heaven, mourners were comforted, sinners were alarmed at their undone situation, and were made to cry out, as they did on the day of Pentecost, *what shall we do?* I must confess we know no better way to give them instruction, than to tell them in the language of Peter,—Repent and be baptised, every one of you, in the name of the Lord Jesus Christ, for the remission of their sins, and they should receive the gift of the Holy Spirit. Thus many were comforted."

Extract of a letter from Elder J. P. ANDREW, *dated*
"*Warren co.* (*Ohio,*) *Sept. 26th*, 1828.

After having mentioned the happy death of his pious mother, he proceeds.—"Last Saturday and Sabbath there were twenty-four baptized in the neighborhood of New Burlington (by Bro: R. Simonton.) The work of the Lord is going on in power there. Bro: E. Harvey lately told me that at a communion meeting a few miles above Urbanna, about forty embraced religion. Last Tuesday six were baptized at Franklin. There is at present the greatest prospect of religion generally I ever saw in this state.

Extract of a letter from Elder DAVID STEWART, *dated*
"*Tuckersville*, (*Va.*) *Oct. 6th*, 1828.

"BRO: STONE,—I send you this note that you and your readers may be gratified at hearing good tidings. The Lord has visited us with a refreshing season. Upwards of one hundred of my neighbors have professed faith in the Lord Jesus within two months past. The work is progressing gloriously."

Grassy-Point, (*Ohio,*) *Oct. 2d*, 1828.

DEAR BRO: STONE,—I was appointed by the Mad River Conference, at its session at Franklin-Union, 22d ultimo, to address you in behalf of the Conference on the subject of the *Christian Hymn Book.*

The Conference believing the book ought to undergo a revision, by having some of its words and phrases altered, and perhaps some of its hymns excluded and others inserted, have selected and unanimously chosen Elder Barton W. Stone and Elder Thomas Adams for the purpose of examining the book, and to make what amendments and improvement, they in their judgment, may deem necessary. The Conference pretend, as a body, to lay no claim to the profits

arising from the sales of said book, and give it as their opinion that the privilege of publishing should not be arrogated by, nor restricted to any one individual. They therefore recommend Bro: Stone and Bro: T. Adams, to publish an edition of the book revised, on their own expense, and for their own profits; and they pledge their services in the sale and circulation of such an edition. Hoping this intention may be prosecuted with dispatch, and that it may meet the better success, the Conference advise this to be published in the Christian Messenger that the brethren and public in general may be timely apprised of the same.

I remain, dear brother, yours, in the gospel.

[By order of the Conference.] JOSEPH THOMAS.

OBITUARY.

I suppose you have heard of the death of Elder GEORGE SHIELDS, but probably you have not heard the particulars concerning it. I will give you a short sketch of the few last days of his life and death. On the 3d Lords day of August, was our communion meeting at Eaton. Brother Shields was with us from the commencement; and on the Lords day delivered an interesting and energetic discourse from Isa. 28, 16., but was not able to go through his subject, on account of a weakness in his breast. That night, after a sermon had been delivered, he took his stand on the floor, gave a warm exhortation, invited those in distress to come forward and join us in prayer; a number came, some pleading for pardon, while others wept bitterly. The next day we met again with a large congregation; after some preaching, and other solemn exercises, Brother Shields stepped forward into the public field, for the last time; he began as if filled with a care for souls; urged the necessity of preparing for death; hoisted *the ensign of the people*, and beat up for volunteers. A crowd gathered round him and sunk on their knees, begging for mercy through the Lord Jesus; a number of them rose happy, and went away comforted, taking their leave of their spiritual father, to meet no more in this world. On the next Friday he was returning home from Hamilton, and was attacked violently with a fever; he called in at a brother Pottengers, about thirteen miles from his own house; sent for his wife and children, who came speedily to see him. Medical aid was tried in vain; he was sensible of his approaching dissolution, but that hand which had

borne him through various trials in health, supported him in sickness. He manifested an unshaken confidence in God, and died without a murmur on the next Wednesday evening after he was taken ill, being the 27th of August, 1828. He was intered on the next day; a large concourse of people witnessed the scene; they appeared like a large family mourning for an affectionate father. He has left a wife and two daughters, with a numerous acquaintance, to lament the loss, (but not his state.) Several congregations were almost entirely dependent on him for the dispensing of the word, and are now quite destitute. The harvest is truly great and the laborers few in this country. It is a time of reviving among us present. Farewell.

B. W. Stone. LEVI PURVIANCE.

For the Christian Messenger.

BRO: STONE,—On the 19th of September last, our annual meeting commenced at Antioch, Bourbon county. It was numerously attended by brethren from different portions of the country. The following Elders were present, viz: B. W. Stone, Thos. Smith, Francis R. Palmer, John Rogers, John Roberts, Leonard J. Fleming, William Parker, Stephen G. Marshall, Michael Rice, Peter Cox, Harrison Osborne, and Thos. M. Allen; also Jos. Marsh from N. York, Matthew Gardner from Ohio, and Jas. H. Evans from the South East Conference in Kentucky.

BRO: THOMAS SMITH was called to the Chair, and THOMAS M. ALLEN appointed Sec'y.

A communication was received by Bro: Evans from the South East Conference informing us of the rapid speed of gospel liberty among them, the increase of churches, and considerable additions made to those that have long since been planted in that country. Brothers Stone and Fleming were requested to write a letter in reply.

A letter was also received from the "*Baptized Church*" at Cooper's run in Bourbon county, soliciting a friendly intercourse, informing us that their only rule of faith and practice was the Bible—that their pulpits, meeting houses and tables, were open for our reception and comfort, and that they were free and happy at all times to co-operate with all the lovers of the Lord Jesus in advancing his cause, and promoting the great cause of religious liberty. Brothers Rogers and Allen were requested to write and bear a letter in reply, assuring

them of our willingness to mingle with them in social worship, of our pleasure in hearing from them as brethren, who stand upon the Bible alone, and that we acknowledge all our brethren who love the Lord, take his word for their guide, and yield obedience to the same.

Communications were then read and received, from thirty churches, viz: Republican, Bethel, Union, Mt. Tabor, Bereа and Lexington, in Fayette county; Georgetown, Bethlehem and Turkey-foot, in Scott; Antioch, Paris, Millersburg, Cane-ridge, Flat-run & Mt. Carmel, in Bourbon; Kentontown, Cynthiana, Indian Creek, Beaver Creek and Leesburg, in Harrison; Hillsboro' and Republican in Washington; Cave Spring in Jessamine, near New Castle in Henry; Concord in Nicholas; Cabin Creek in Lewis; Mud meeting house in Mercer; Minerva in Mason; Mt. Pleasant in Franklin; and Union in Fleming county—which embraces nothing like the number of churches in the limits of what has hitherto been considered the North Conference of Kentucky. The accounts from those churches were truly refreshing and encouraging, and furnish the most conclusive evidence of the rapid and increasing advance of the free principles of the gospel. Of the churches above named seven or eight have been planted within the last year, and are in a flourishing condition; large additions have been made to many, and are yet making. Not two thirds of the churches above named, state specifically their increase, but the additions made to such as did state, i. e. eleven, is upwards of eight hundred since our last meeting—and the glorious work of reformation is yet progressing in our country. Never had the friends of christian liberty greater cause to rejoice than at the present moment—large additions are making to the churches, new churches are forming, revivals are progressing, truth is advancing, and the demand for the labors of the preachers far exceed their ability to meet them.

The meeting continued until Monday, the 22d. Crowds attended every day to hear the word of life, which was ably and faithfully dispensed among them. On Lord's day, the Lord's Supper was attended to, and between six and eight hundred united in commemorating the dying sufferings of their exalted Saviour. A great many weeping mourners came forward on Lord's day and Monday to unite with God's people in prayer; an evidence that *truth* is powerful.

I have no doubt but many of the letters from the churches

would be highly interesting to your readers, and I would cheerfully make extracts from some of them, if I thought you had room in your paper. They contend for the independency of the church, maintain that it is the highest religious tribunal on earth—but while they thus believe, they are however willing to co-operate with their brethren in periodical meetings, the object of which is to obtain religious information, learn of each other their prosperity and situation, and worship together. Meetings of this description generally prove a blessing to those who attend, and the neighborhoods in which they are held. It is humbly hoped that our brethren will act with union and concert, and that harmony and steadfastness will prevail among all who earnestly contend for the faith once delivered to the saints.

Sept. 30, 1823. THOMAS M. ALLEN.

The next annual meeting will be held at Berea, on Cane Run, in Fayette county, on the Friday before the 3d Lord's day of Sept. next, to continue until the Monday following.

T. M. ALLEN.

SUPPORT OF RELIGION IN FRANCE.—From the discussions in the Chambor of Deputies, it appears that for the year 1828, the sum of eight millions of dollars is granted by the government to the priesthood of France. This enormous sum is independent of all monies for building and repairs of churches, &c. and is also independent of the sum of nearly two millions of dollars, which was left in legacies, bequests, &c. during the year 1827, and which it was stated, would be still more considerable during the present year. M. Dupin protested vehemently against the legacy system, and predicted that unless immediate steps were taken, the time was not far distant, when all France would be held by the clergy. To those who have opportunity and leisure, we would recommend to examine how much is paid in this country for similar purposes.

NOTICE.

☞Elder BARZILLAI H. MILES has returned to his former residence, in Rutland, Meigs county, Ohio, where he has received the appointment of Post Master, and wishes all communications designed for him to be directed to that place accordingly.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

'Prove all things: hold fast that which is good.' - PAUL

VOL: 3.] GEO: TOWN, K. DEC. 1828. [No. 2

From the Christian Register.

SYNOD OF ULSTER.

There is no spot, perhaps, on the face of the globe, more interesting at this time to the friends of Christian truth and religious liberty than the country of Ulster in Ireland. A desperate attempt is there making by the advocates of a corrupt theology and of an Exclusive system to check free inquiry by the imposition of creeds and confessions of faith. This attempt has been nobly though unsuccessfully resisted by the high-minded members of the Synod.

Mr. Montgomery, whose eloquent and noble speech last year is well known, and whose defence of liberty of conscience on that occasion has been rewarded by the presentation to him of a splendid service of plate by the liberals of the North of Ireland, again grappled with bigotry, in a speech which would have stopped any men in the course of intolerance who were not absolutely delirious. He and twenty-two other ministers, and seventeen elders, (the Synod appears to have consisted of one hundred and thirty-nine ministers and fifty-seven elders,) signed a manly Protest, which we shall insert below. It is expected that next year the liberal party will have matured a plan of separation, and will form themselves into another Synod, which shall recognize and provide for the great principles of religious liberty.

PROTEST.

"We, the undersigned Ministers and Elders, protest against the decision of Synod, in this case, for the following, amongst other reasons:

"1. Because the Overture contains several statements respecting the opinions and characters of the Ministers of the Church, which we consider to be unfounded and injurious.

"2. Because, subjecting our Students and Licentiates to

the control of an evervarying Committee of Synod, who may be under the influence of personal feelings, or local connexions, appears to be imposing subscription to human interpretations of the word of God, in a form more objectionable than has ever been attempted in any other Church.

"3. Because, human Tests and Confessions have, in all ages, tended to encourage hypocrisy—to restrict the right of private judgment—to lessen the authority of Scripture—and to prevent that free inquiry and discussion which are essential to the extension of religious knowledge, and of which truth need not be afraid.

"4. Because, all attempts to produce a uniformity of belief, have hitherto entirely failed, and, from the nature of man, must continue to fail; whilst they have created unrighteous divisions among Christians—thrown a shield over the time-server—and exposed the conscientious to injuries and persecutions, as the case of the Two Thousand Ministers ejected by the Act of Conformity, under Charles II., incontestibly proves.

"5. Because, as Presbyterian Protestants, we will never surrender the fundamental principle of the Reformation, which forbids us to call any man, or body of men, "Lord or Master," considering one only as our master, even Christ, and that all we are brethren.

"6. Because, we believe that the Sacred Scriptures, "given by inspiration of God," are the only infallible rule of faith and practice; and, as we are determined to submit to no other standard ourselves, but "to hold fast the liberty wherewith Christ hath made us free," so we shall never be accessory to subjecting the opinions of others to any human interference, save such explanations as may take place between pastors and people.

"7. Because, if any Creed, or Test of religious belief, contains nothing but what is to be found in the Bible, it is superfluous; and if it contain any thing contrary to the Bible, it is pernicious—calculated to mislead the understanding—to prevent the progress of truth—and to perpetuate error.

"8. Because, the Overture, just passed, must eventually trench upon the most valuable rights of the people, in the free election of their Ministers; inasmuch as their choice must be restricted to persons professing to hold the opinions approved by your Committee, although such opinions should not be agreeable to the views of sacred truth entertained by the Congregation.

"9. Because, although some of us believe in the doctrine of the Trinity, we consider it improper to impose the belief of that or any other controverted doctrine, upon others as a necessary condition of Christian communion; and we are, therefore, determined to embrace the earliest opportunity of pressing the repeal, or a sufficient modification of the Overture.

"10. Because we regard it as exceedingly preposterous to require Students to profess this belief in some of the most abstruse and difficult points of Theology, even before they have entered the Theological Class.

"11. Because, we consider this proceeding as a direct breach of faith with those Students and Licentiates who have entered our Church under our previous Regulations.

"12. Because, whilst in the recent repeal of the Test and Corporation Acts in England, we have a gratifying proof of the increasing liberality of the country and the Legislature, we consider it reproachful to any Protestant, and more especially to any Presbyterian Church, to impose any restrictions upon the liberty of conscience, and freedom of inquiry, in matters of faith."

We give the following extracts from the debates in the Synod.

Mr. Elder said he had been forty-eight years a member of that Synod, and he was astounded to find that not less than *thirty-two* ministers, and *eighteen* elders had denied the doctrine of the Trinity. Mr. Porter, he said, was an amiable man, but he could hold no ministerial communion with him. Mr. Montgomery was a learned man, but it was a ground of lamentation that such eminent talents should not be employed in displaying the glories of the adorable trinity. The resolutions, he contended, were imperfect, unless the Arians were excluded. The deity of Jesus Christ was so clearly pointed out in Scripture, that it was astonishing any man should deny it. He was unwilling to say it, but an Arian could not be a Christian, and he could not have saving faith.

Mr. Maculloch took a historical view of the state of Christianity, and the influence of Arianism.

It has been said that the Orthodox had in this contest been the aggressors—the reverse was the case. The Unitarian Society of England had been supplying the North of Ireland with their publications. The sermons of Price and

Channing had been reprinted and widely circulated, and if any thing at all would make men Arians, these works would do it. A very clever man, a divine from this county, said he, once wanted to give my son some Unitarian tracts. I would not let him. He then wanted him to come to his house to converse with him. I would not permit that either. I knew the danger; for, God forgive me, I believe I was once a little contaminated myself. Yet, (said Mr. M'C.,) I hope we shall all meet in heaven. (A laugh.)

Dr. Wright opposed *in toto* the doctrine of separation, because by persecution no good had ever been effected, and he was persuaded never would. He was himself conscientiously attached to Calvinistic principles, but he was no party man—he had stood aloof from all parties.

Mr. N. Alexander declared himself an enemy to all human creeds, tests, and confessions, as fetters upon the free soul of man, the inventions of men, for which they can find no authority in the Scriptures. I am not an Arian, (said Mr. A.) but, after carefully perusing the word of God, and after much reading on the subject, from my youth till the present time, I am an Anti-Trinitarian. I not only oppose this test, because I cannot find it in the Scriptures, but I oppose all human tests, as assumptions of infallibility and reliques of Popery. All the grounds of scriptural exclusion are impenitent iniquity, and not loving the Lord Jesus Christ, and, of course, not obeying his law of love to man. Tests are either agreeable to the word of God, or they are not. If they are agreeable to the word of God, they are superseded by the superior word of God, and are therefore useless, and to be rejected. If they are not agreeable to the word of God, they are sinful, and therefore to be rejected. Again, no supplements to the word of God, (such as tests and confessions) ought to be adopted, unless made by infallible men. Since the time of the apostles there are *no* infallible men; therefore no such supplements as tests or confessions ought to be adopted. Again, human tests are either intended to be permanently binding, or they are not intended to be so. If they are *not* intended to be so, they may be changed the day after they are made, and are therefore useless. If they are intended to be permanently binding, they bind those that sign them never to be wiser than they are at present; and therefore, being a sinful drag on improvement, ought to be rejected. The use of tests implies that the Spirit of God

could not foresee or provide against all future errors. in the Holy Word of God; it is, therefore, a libel on that Spirit. The only test that I can see necessary, then, is a minute examination of our young men on the Scriptures, the only infallible guide given to us in our present state of trial.

STATE OF RELIGION IN FRANCE.

Religious parties are beginning to shew themselves in France. In a discussion in one of the Chambers, a Member expressed a wish that religion were released from an alliance with the State. He alluded to the example of the United States, and remarked that there was no necessity for the help of the Treasury in Divine Adoration. This remark has provoked the ire of the English newspaper called the *Times*, which writes most disgustingly whenever it touches on religious matters.

The religious majority in France, who, as the majority, are of course the Orthodox, are beginning to shew great zeal for the old Roman Catholic Church; and like the Orthodox in London, Constantinople and Pekin. they no doubt argue in the circle. that it is their Orthodoxy that excites their zeal, and that their zeal is a proof of their Orthodoxy. The heated Romanists in France have formed an "Association for the Defence of the Catholic Religion:" the professed objects of the Association are, "to unite the efforts of all good people" in the said defence, to procure, by means of prizes, books to be written useful to religion. to translate the best foreign writings of the same character. particularly English and German, to correct calumnious statements, "to retain counsel to discuss legally questions relating to religion," and "to provide the means of educating such young men as shall appear called by their talents and taste to defend religion."—"The patrons of the Association are the Holy Virgin and St. Peter. It will cause a mass to be said annually. The associates are invited to say an Ave Maria each day, followed by this prayer. "Saint Peter. intercede for the Church and for France.""- -Amongst the members of the General Council, we see the name of Marshall Prince Hohenlohe. Is this the miracle-monger? A French journal, the *Courier Francais*, calls the announcement of the Association, the "Proclamation of the League." and asks, "What defence is needed for the Catholic Religion, in a country where it annually receives sixty millions of francs

where the Bishops crowd the Chamber of Peers and the Sovereign's Council, and where the troops are at the order of the clergy whenever they institute processions? It is not religion which is to be defended, but the supremacy of the clergy and of the Roman Theocracy."—While the press is thus free, there is little to be apprehended from associations for the support of the power of darkness.

The French Bishops have addressed a Protestation or Remonstrance to the King on the late ordinances by which the Jesuits are excluded from the office of teachers in the national schools, and the power of the ecclesiastics generally is much narrowed. The tone of these spiritual lords is exemplarily humble. They complain of the "scarcity of priests," and anticipate that the new laws will aggravate this calamity!

From Plain Truth, August 12.

THE MASK THROWN OFF!

On the first Sunday of the present month the Rev. Mr. Wisner, of Ithaca, presented himself to the citizens of Utica, (N. Y.) as an agent for the Society called "The General Union for promoting the observance of the Sabbath." He preached two sermons on that subject in the church of the first Presbyterian Society, in which, among other things, he stated that the affairs of the Church and of religion in this country were at present in a very low, unsafe, and despised condition, compared with what they ought to be, and must be before the blessing of God could be hoped for or expected upon our State and nation. He reprobated in strong terms the *Rulers* in both our national and state governments, in all their branches, because they did not even affect to *frame their measures, or adopt any of their acts in reference to the glory of God, or the interest and exaltation of the* CHURCH; that no man, in either our state or national Legislature, would now dare to rise up and either advocate or oppose any measure there pending, from a consideration of its bearing upon the glory of God and the interest of His Church, since he would thereby become a subject of ridicule and reproach. *That the time must come when all our public* MEASURES MUST BE TAKEN IN COINCIDENCE WITH THE CHURCH, AND IN PRIMARY REFERENCE TO HER CHARACTER AND PROSPERITY. He spoke with much approbation of the period when, in the days of our Puritan forefathers, the leading

members and elders of the Church had a preponderating influence in the affairs of State. In immediate reference to the late associations for *enforcing* the observance of the Sabbath, he stated, among other things, that *those who had embarked in them were resolved, in spite of every obstacle, to persevere until their object was accomplished*, at the expense *of their property*, and, IF NECESSARY, OF THEIR LIVES. That *the principle which they had adopted* must be extended and carried into all the BUSINESS *and* RELATIONS of life, and that above all THEY MUST BE CARRIED TO THE POLLS, until such only as feared God and respected the cause of the Church were in possession of our public offices. That the two opposing armies, in the war which was to be carried on, on these great questions, were now arrayed, and the great battle was soon to be fought! He described all those who appeared in opposition to these views and schemes, as presumptuous sinners, attempting to lay their "ruffian hands" on the sacred ark of the Lord.

From the Gospel Advocate, printed at Auburn, New-York.

"The Presbyterians in this state having petitioned the Legislature to pass a law *compelling the observance of the Sabbath*, and having failed in obtaining it, have united all their strength, and have actually established a line of stages and boats—have purchased taverns, and let loose a gang of runners upon community, to obtain in this way—by coercion, persuasion and threats, what they failed in obtaining of the Legislature of the state.

"But we are not allowed to stop here. *On the Fourth of July*, 1828, a simultaneous effort was made, so far as information had been obtained, by the Presbyterian clergy, to form a "Christian party in politics" according to the letter and spirit of the discourse of Dr. Ely, delivered a year ago! In this village, a man who ranks high among his brethren, did not hesitate to speak reproachfully of the highest officers of our government, and boldly advanced the impious doctrine, that an established religion could alone preserve our national existence! He unblushingly affirmed, that the line of separation between Christians and others had been drawn; and admonished his hearers, by all the solemnities of heaven, earth and hell, to buckle on their armour, and prepare for a crusade against those who would not yield to the dictation of an unsanctified priesthood! He did not hesitate to as-

sail the characters of the officers of our government, and with sacriligious daring, *disturbed the ashes of the dead!* We do not pretend to give his words, but the foregoing ideas were inculcated in unequivocal language from the desk.

"As before remarked, as far as information has been obtained, the same impious sentiments were advanced, in every place where a "religious celebration" was observed by the Presbyterians. And it would not suprise us to learn, that a mighty effort was made throughout our country to the same effect."

From Plain Truth.

In the latter part of August, or fore part of September of last year, a travelling agent visited this part of the country, and delivered lectures to such as could safely be entrusted with the secret. He descanted at great length upon the present condition of the press in this country, said it was under the control of men supporting no religious creed, that with this tremendous engine in their hands they were enabled to give a wrong direction to public sentiment, and elevate such men only to power and office as accorded with them in opinion, &c. and concluded by proposing

That a CENTRAL SOCIETY be established at Washington city, of a character both *political* and *religious;* that a fund be raised to be expended in printing books, tracts and newspapers; that the central printing establishment be under the management of nine directors, a majority of whom should approve as well the matter which should appear in the national paper, as the books which should be published; and that newspapers and bookstores, subordinate to the national institution, be established in all the cities and principal towns in the Union.

The books and papers thus published, he said, would not cost half so much as they now do; and, as the present publishers are not organized as a party, and cannot print so cheap, they could easily be broken down, and the country supplied with such newspapers, tracts, and books, only, as should be approved as orthodox.

He said the project had been heartily approved in every part of the country he had visited; that upwards of $300,000 had already been subscribed, and that the Society would be organized, and commence operations, so soon as $500,000 should be raised.

This plan he communicated under the strictest obligations of secrecy. It was approved by some to whom he submitted it, but not by all.

For the Christian Messenger.

THE COMMUNION OF CHRISTIANS AT THE LORD'S TABLE.--*NO. III.*

Having now presented my objections to both the Paido-Baptists' and Baptists' plans of communion, I shall proceed directly to the exhibition of my own views upon this subject.

In the first place I conceive that all who have faith in the Lord Jesus Christ as the Son of God, and Saviour of the world, have been immersed into his name, have united with his people, and are living soberly, righteously and Godly in this present world, are entitled to a place at the Lord's table. Thus far the United Baptists go with me in theory, though, as we have before shown, they practice differently. Indeed, this is a proposition so abundantly taught in the scriptures, that none can deny it. Nothing appears clearer than that the ancient order of things was as follows: First, faith; secondly, baptism; thirdly, a uniting with the Church; fourthly, a continuing stedfast in the Apostle's doctrine; fifthly, in fellowship; sixthly, in the breaking of bread; and lastly, in prayer. See Acts, Chap. III. Further reference to scripture, upon a point so clearly taught in the New-Testament, must appear wholly unnecessary. For nothing is oftener or more plainly taught there than that baptism even preceded a formal union with the Church, much more the taking of the supper, which all know, is an ordinance in the Church.

But the question is, have any who have not been immersed, a right to the Lord's table, under existing circumstances? Here the Paido-Baptists and I differ:--They take the negative, and I the affirmative of this. Here, it may be necessary again to remark, that to invite the Paido-Baptists, or Baptists as sects, is anti-scriptural. When, therefore, we spread the Lord's table, we are determined to know none in the flesh, to invite none as sects, but to invite all as Christians, without any regard to party distinctions. For we verily believe there are Christians, pious, God-fearing people among the differents sects. This the Baptists themselves generally admit. And admitting this, they admit a fact which, in my humble opinion, fully establishes the position we have taken, and overturns every argument they can adduce against its

We prove then, that pious Paido-Baptists have a right to the Lord's table: 1. Because the Lord communes with them, and acknowledges them his children. This, we have said, the Paido-Baptists generally allow; yet, some of them seeing the difficulties in which this admission involves them, hesitate very much to make it. This hesitancy I charge, not upon their want of christian feelings, but upon their system, which leads them astray in this particular. For who that has had any considerable acquaintance and intercourse with religious society, can doubt the piety of many Paido-Baptists? The contrary opinion is too shocking to be admitted. The purity of many of their hearts, evinced by the holiness of their lives, proclaims them loudly and clearly to be the children of God. Their humility, their benevolence, their humanity, and unreserved devotion to the interests of Christianity, present many of them as patterns of piety and good works, whom, even those who have been immersed, would do well to imitate. But say the Baptists, how are we to judge of a man's devotion to the cause of religion, but by his submission to all the commands of God? Very well: but do you see any disposition in the pious Paido-baptists to neglect any command of God? You certainly do not. He differs with you as to the meaning of a particular command. You both believe that baptism is an ordinance of Jesus Christ; but you differ as to what constitutes baptism. And the general devotion of the Paido-baptist to the cause of Christ fully evinces that if he errs in this case, it is an error of the judgment, and not of the will. And who among us is clear of errors of the kind? Let such a one cast the first stone at the Paido-baptists. While, therefore, the Baptists themselves will acknowledge that errors, as to their religious duties, both in judgment and practice, do, without doubt, attach to them, though they claim to be, and are esteemed Christians, with what propriety can they deny pious Paido-baptists the Christian character for an error, or errors of the same description? But the fact, that many of the Paido-baptists are Christians, and are so recognized by the Almighty, is so plain, that we conceive nothing more need be said upon it.

From the evidence before me, therefore, I reason thus with myself: "Does my heavenly Father smile upon the humble, pious, honest Paido-baptists; does he recognise them as his children; does he, in pity to their weakness and ignorance, (which attach to all) while he sees the purity of their

intentions, though they may have mistaken the meaning of a command, bestow his holy spirit upon them, and daily commune with their hearts, and shall I—can I—dare I reject whom God has received? Shall I refuse, as I am commanded, to be an imitator of God as a dear child? No, no, I cannot. For, if God bestows upon them the like gifts which he does upon us, who am I, that I should withstand God? But we prove the right of the pious Paido-baptists to the Lord's table,

2) Because it is an immutable law of the kingdom of Christ, that, "*It is required of a man according to that which he hath, and not according to that which he hath not.*" This law or the principle it involves, all must approve; for it has its foundation equally in the reason and fitness of things, as in the book of God.

We would think him a tyrant indeed, who would require of two of his servants, the same amount of manual labor, one of whom was capable of doing twice or thrice as much as the other. And surely it would seem equally unreasonable to suppose, that He, who is infinitely just and good, should require all his intelligent creatures, to promote, to the same extent the interests of his cause, making no allowances for their vastly different opportunities and capacities. For this were to require moral impossibilities of his creatures, which would be as unreasonable and as unjust as to require natural impossibilities. But all the requisitions of the Almighty, are, most assuredly founded in the nature and reasonableness of things: He cannot, therefore, require impossibilities of his creatures. And how plainly do the scriptures teach this doctrine. "And the times of this ignorance God winked at, but now he commandeth all men every where to repent."—As if the Apostle had said to the Athenians, "God requires more of you now, than he did in times of your ignorance." "To whom much is given, (says the Savior) of him much will be required; and to whom little is given, of him little will be required." Says Paul, "They that dispised Moses's law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be tho't worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace." The parable of the talents teaches the same doctrine. From these, therefore, and various other portions of scripture, to

the same purpose, I draw the reasonable and fair conclusion; which follows, viz: That God requires more or less of his creatures, in exact proportion to their capacities and circumstances. Now let us make an application of this doctrine to the case of Paido-baptists. None will deny that many of them are honest, pious people; and are, therefore doing as well as their circumstances will allow. And who, we would ask, could do better? And when it is considered, that the version of the Bible now in common use, was translated by the authority of king James, who forbade the translators to translate certain old ecclesiastical words, among which was the word baptize;—that many learned divines of different ages, have made learned, labored, and ingenious defences of infant baptism; that many thousands of the present day, are taught this doctrine from their cradles by their parents and their ministers, to whom they are instructed to look up with a confidence and reverence due to no mortal;—that the prejudice of education has an almost invincible influence over the minds of men: When, I say, we take all these things into consideration, it is no marvel that many are Paido-baptists. But again: Our circumstances are vastly different from those of primitive Christians. In those hale and undegenerate days of the Church, no question ever arose about baptism. All who believed, were straitway immersed in water, and added to the Church. But how different the present state of things! The Church has been carried away into Babylon; has been scattered in the dark and cloudy day;—her language has been mingled and confounded with the language of Babylon;—the smoke of the bottomless pit has darkened the sun of her hemisphere:—and she is lost in the almost numberless streets and lanes of the *Great City*. And altho' thousands are sensible of their bewildered situation, and are anxiously enquiring the way to Jerusalem, yet it is contrary to the fixed laws of the natural and moral worlds, and therefore, morally impossible, that they should, at once, throw off all the shackles of error, and superstition which attach to them, and come into the full blaze of gospel light. And shall we, because of this, refuse them our hand? We who have been, and probably yet are, in relation to some important truths, in a like bewildered state? Shall we not rather, seeing they are God's people, and are trying to get out of Babylon, take them by the hand and try to help them along?—I conclude then, from the evidence before me, in this branch

of the argument, that as God requires no impossibilities of any;—that as many Paido-baptists are doing the best their circumstances will allow;—that as our situation is vastly different from that of primitive Christians;—and that as errors, no doubt, attach to ourselves;—we ought, therefore, to receive to our embraces, and to our communions, pious Paido-baptists.

But say the Baptists, "If we should receive Paido-baptists to our communion-table, we would defeat our object, which is the bringing them over to the truth. From a principle of love to them, therefore, we cannot invite them to commune with us." That some Baptists have this important end in view, in the course they take upon this subject, I doubt not: but I very much question the adaptation of the means to the end proposed. For I confidently believe that the course they pursue, perfectly adapted to defeat their own avowed object. For when they exclude a pious Paido-baptist from the Lord's table, he feels that he is denied the Christian character; they can therefore, have no access to him, and thus they confirm him in his error. But receive him as a brother, at the Lord's table, and he feels the cords of Christian affection binding him to you; he has confidence in you, and therefore every avenue to his mind is open to you; and thus you pave the way to his conversion to the truth. Thus speak experience, observation, and common sense. What I have now written, upon this difficult subject, I submit to the candid public, with this hope, that if it shall give no light, it may elicit some. From my heart I desire to know the truth and obey it. TIMOTHY.

CHRISTIAN UNION.

The union of Christians is confessed to be the most desirable of objects. All Christians of every order and name, acknowledge it right and important, and therefore are they earnestly engaged in praying for it. We have in former numbers stated our convictions that this desirable object can never be obtained, while the various parties are tenacious of their creeds and names. The reasons by which our convictions have been produced, are, we think, irrefutable. On no other foundation can the parties ever meet, than on the Bible alone, without note or comment; and in no other name will they ever unite, but in *that* given to the disciples at Antioch—CHRISTIAN. But should all the professors of Chris-

tianity reject all their various creeds and names, and agree to receive the Bible alone, and be called by no other name than Christian. will this unite them? No: we are fully convinced that unless they all possess the spirit of that book and name, they are far, very far, from Christian union.—"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

The primitive Christians were once united on the Bible and in the name of Christ their Head. While they maintained the spirit of that book and name, they remained in Christian union; but they apostacised, as predicted by an apostle, and division and strife succeeded, and have continued ever since, and will continue till that man of sin be revealed, and shut out of the temple of God, in which as God he has too long sat. The man of sin is not a saint, but a sinner, and one who teaches others to sin. He is *the son of perdition*—lost himself and destroying others. He opposeth himself to all that is called God, even to the God of heaven and to his Son Jesus Christ; for he teacheth doctrines in opposition to their doctrine, and opposes and rejects all who do not receive them. God teaches love and union; he the contrary. He exalteth himself above all that is called God, for he adjudicates upon the people of God, and condemns to hell, whom God has justified, blessed and saved; and divides whom God has united. He sitteth in the temple of God, and as God rules and governs the saints of the most high by the laws and commandments of men. This is a day of inquiry—the Bible is read by all—the man of sin begins to be revealed, and will soon be destroyed by the brightness of our Lord's coming, and by the spirit of his mouth, or by his holy word.—By the man of sin we do not mean an individual person; but all those teachers and rulers to whom this character applies.

There are thousands at the present day to whom the man of sin is revealed—they have fled from his government and his name, to the Bible and to the name Christian, and are honestly engaged to reveal him to others, and shew them the way to God. Against them, as might be expected, a flood of persecution is poured by the opposing teachers, who call them Arians, Socinians, and modern infidels. Why? Because they believe the Bible alone as authoritative—because they believe that schism or division in the body of Christ is

wrong--because they are laboring to convince the people of this wrong, and to unite them on the Bible and in the name and spirit of Christ—because they believe with the inspired apostles that there is but one God, the Father—because they believe that Jesus is the Son of God—because they believe that the Holy Ghost is the Spirit of God—because they preach that human creeds and party names are in opposition to the will of God, to the union of the mangled body of Christ, and to the salvation of the world—because they reject human opinion, when opposed to the scriptures. The poor, persecuted Waldenses, who, the great Mr. J. Edwards thinks, were one of the two witnesses, were called by the same opprobrious names that we are in this day. Our Lord was called by worse names by his opposers. Hard names are used to supply the want of argument, and proceed from passion, and passion is the last argment of a bad cause. These names have a wonderful effect on the world; but their force is temporary, and becomes feeble by repetition. The people will be convinced that they are inapplicable to us, and the re-action will be fatal to those who use them. Time will verify the truth of this assertion.

My dear brethren, called Christians; you see the errors of others, take good heed to yourselves. Let it remain indelibly impressed upon your minds that unity among ourselves cannot be maintained by adopting the Bible alone as our creed, and the name of Christ alone as our name. We must have the spirit of the Bible and of the name *Christian*, or we shall disgrace our profession, and sink the cause we are laboring to advance. Should we ever separate or divide, with what face could we ever again recommend the Bible alone, and urge the propriety of being called *Christians*, as the way to union? Would not all say to us, you yourselves are witnesses that these will not effect it? O, for the sake of the precious cause—for the sake of the Lord's people—or the sake of the poor world in darkness, let us labor to keep the unity of the spirit in the bonds of peace! You may enquire, How shall we maintain and keep this spirit? This I will endeavor to answer.

1. Be clothed with humility In the kingdom of Christ "the greatest shall be the least, and the least the greatest." Such as are disposed to take the lowest seat, and to esteem others better than themselves. This is the spirit of the children of the kingdom. The opposites to this spirit are

pride, vanity and arrogance, which are the very bane of religion. Let the preachers ever possess this spirit and exhibit this noble example to their flocks.

2. Let them feel the spirit of submission one to another in the Lord. Let all be subject one to another, is a rule which should never be forgotten, especially by the ministers of the gospel.

3. With meekness and genileness act towards opposers, not rendering reviling for reviling, or persecution for persecution. If ever retaliation be resorted to in the common spirit of opposers, we depart from, and lose the spirit of religion, and disgrace our profession.

4. Let us cultivate the divine virtues of long suffering, and forbearance. These are indispensibly necessary at all times; but no time ever more imperiously demanded them than the present.

5 Ever live the life of faith in the Son of God; daily searching to find the will of God, and daily endeavoring to do it. Thus shall we honor our Lord, and live in peace, love, and unity, and be as the salt of the earth, and light of the world, and the happy means of converting our fellow creatures from the error of their ways.——Editor.

"Canfield, Trumbull Co. O. Oct. 24, 1828.

Brother Stone—it is truly encouraging to hear of the downfall of error, and the spread of truth, in which I believe the Christian Messenger to be a great instrument. The accounts it gives of the reformations in many places afford us much consolation. I can truly say the cause of God is prospering in this country. Last Saturday, Sunday, and Monday, I attended a meeting in Greentown, which truly was a refreshing time to God's people; comforting to mourners; and convincing to sinners. On Monday I baptized eight, and many more were weeping through the crowd, and told me they hoped to come forward soon. I think the people in this country are as impartial in hearing the truth for themselves as any people I ever saw; and those of a party spirit are growing so weak they very seldom attempt to oppose us.

Elder Walter Scott, a man of talents, preached in these parts with good success, and is of a noble spirit. Union, union, union is the great object. The traditions of men are fast coming to the ground.

Yours, in the bonds of a peaceful Gospel.

JOHN FLICK.

Extract of a letter from Elder R. M. SHANKLAND, *dated*

"ESTILLVILLE, Va. May 28, 1828.

"I will give a sketch of the state of religion. Six years ago the Christian name and liberties, were not kown here; but since that time the light of truth has shone with brilliancy; many have seen and felt their bondage and their human yokes, and have thrown them off, and are now standing on the fair basis of Gospel truth. During the last summer and winter, a church of near a hundred members has been constituted, and the work is still going on here."

Extract of a letter from Elder S. KYLE, *dated*

"MIAMI COUNTY, O. Oct. 7, 1828.

"BROTHER STONE—Through mercy I am well—my family and the friends generally are in good health. I have just returned from the communion at Knob Prairie, where we enjoyed a comfortable time. The Lord was with us; refreshed his people; and a few souls, were, I trust, brought to the knowledge of him "whom to know is life eternal." The good work of God is reviving with us in different places; and a goodly number have of late been pursuaded to become Christians. In Rocky Spring we have, for one year past, enjoyed uninterrupted peace among ourselves, whilst the good Lord has been adding to our number such as, I hope, will adorn their profession, and be eternally saved. There have been within the year near 40 souls added to the Church. The work is still going on. On Machacheck there is quite encouraging times. In that vicinity, and on the head of King's Creek, about 60 souls have, within a few weeks, publicly professed faith in the Lord. At our Conference, held at the Franklin Union Meeting House, the Lord was with us; and I trust much good was done in the name of Jesus;—10 or 12 were added to the Church on that occasion. We enjoyed a refreshing time whilst in onference; all was love, union, and peace. But one thing interrupted us, in the smallest degree, and that was the withdrawing ourselves from Elder ELIAS VICKERS, who had previously been disowned by the Church in that place. Conference, whilst filled with deep sorrow for the man and offending brother, could not but withdraw from him. The act was an unanimous one, and Elias Vickers is no more an Elder in the Church of Christ. O, may the dealings of his brethren with him, have the desired effect on his mind, and may he yet be recovered from the snare of the Devil. D—D

Extract of a letter from Elder M. P. WILLS, *dated*

"BOONE COUNTY, Mo. Oct. 29, 1821.

"A few weeks ago, Mount Moriah, a Baptist Church in Howard County, with EBENEZER ROGERS as their preacher, excluded JAS. TERRILL and his wife, and old Brother BURNAM, for believing that Jesus was "The Christ, the Son of the living God." There was no charge, nor so much as the shadow of a charge for immoral conduct. Their long and religious course entitles them to the highest respect and regard. Bro. Terrill and wife, united with us on the last Lord's day, and will get a letter to move to Boone County, Ky.—They will join you in Cincinnati, if they cannot get a Church nearer. Br. T. is an honor to any Church. His old Church (and Rogers with them) refused to give him a copy of the record. Twenty have been baptized where I am a member, since I came here, and one of the 20 a colored person. Four have joined by letter from sister churches; one from the Baptists by letter, and one by a profession of Jesus. All amounting to 26. Our cause, so far as I have a knowledge, is growing. I am engaged in announcing the word of faith, and cannot supply near all the calls."

Extract of a letter from Elder E. D. MOORE, *dated*

"FLORENCE, Ala. Nov. 4, 1828.

"BR. STONE—On the second Lord's day of October, we had our camp-meeting. I am happy to inform you that the meeting was attended with deep solemnity, and very good effect. I do not know how many professed; but believe there were 36 baptized: Some have professed since. We are still increasing in number, and the brethren stedfast in the faith."

Extract of a letter from Elder A. HILL, *dated*

"RUTHERFORD COUNTY, T. Oct. 19, 1828.

"I attended a meeting of the brethren in White County, which began on Friday before the second Lord's day in October. I had the satisfaction of being with the following preachers of the Gospel:—John Mulkey, Phil. Mulkey, Elihu Randolph, Wm. D. Carns, and brother Hobbs, with a number of exhorters and brethren, who all appeared to be pressing to the mark for the prize. We received a letter from Wm. Middleton, a methodist brother, stating, that he had been reading your paper; that truth had compelled him to declare that Jesus is the Christ, the Son of the living God;

in consequence of which a separation had taken place between him and his brethren. He wished for information how he might cast in his lot among us; we wrote to him, to take the New-Testament and he might expect our fellowship. Some of the brethren believe and preach that for a soul to believe and repent and be baptized for the forgiveness of sins, is the gospel plan for entering into the kingdom of Christ; others oppose this idea. This is a subject of great importance. I wish you would embrace the subject in a plain, forcible manner. This, no doubt, would have weight with the readers of the Christian Messenger."

De Kalb County, (Ga.) Oct. 18, 1818.

The work of the Lord is going on in this state, in spite of all the opposition against it. I hear of a good work in many places in this state; but in De Kalb county the Lord is pouring out his spirit in a wonderful manner. Since my last letter I have immersed near twenty, and expect to-morrow week to immerse twenty more. There was a communion meeting at Bethel Meeting House, in the county above mentioned, which commenced on the 8th of this month, which was attended with good consequences. The number of Elders present was eleven, to which number was added three more. Their names are as follows:—Willis B. Nalls, Jacob Callahan, George L. Smith, Archibald Standifer, Tho: J. M'Gaughey, Arthur Dupree, James Buys, Zechariah Holloway, Wm. M'Gaughey, Adam Clements, Thos. Jones, Wm. L. Anderson, John Cook, Wm. A. Tatte. The three last were ordained at that meeting. The number of communicants is not known, but supposed to be two hundred. Nor is the number that professed faith in the Messiah, exactly known; but we have a knowledge of fifty-two. Twenty-six joined the Church of Christ at this meeting. Help is greatly needed, and if any of our preaching brethren would visit us, we should be glad to see them. Adieu for the present.

JAMES BUYS.

Extract of a letter dated Wayne County, Ia. Oct. 26.

"The Baptists in this country are beginning to lay aside their Creeds, and will have none but the Bible. There is one Church about six miles from me which concluded that their members were becoming adulterated by reading your paper and Mr. Campbell's. They therefore called on their

members to know how many of them would subscribe to the covenant: Four would not. They said they thought the Bible was sufficient, and they did not see the use of the covenant. They were immediately excluded. This hurt others. For this they were cast off also. In this way the Church continued until they excluded fourteen; leaving only fifteen." JOHN CRUM.

Extract of a letter, dated "WARREN C'TY, O. NOV. 6.

"Religion is in a flourishing state in our country at this time. There is is a great religious excitement among the people between the two Miamies. Since the first week in September, I have baptized 90 persons; 60 of them in the neighborhood of James M'Cash's." RICH'D SIMONTON.

Bro: Joseph Baker, near Chillicothe, Ohio, also writes that about 50 have joined the churches in which he preaches, within a short time past. Also, bro: M. Gardner, of Brown county, Ohio, writes that at a late meeting on Indian Creek, O. 15 joined the church, and many more were seeking religion- -that the work of the Lord is advancing. Bro: Jas. Y. Green, of Maury county, Ten. writes (Nov. 6.) that "the glorious work of truth is prospering in this country. I have immersed as many as 10 at a private meeting. On my circuit many of the rigid sectaries have renounced their authoritative creeds." &c.

We have just received accounts, that Elder James Challen, the pastor of the Baptist church in Cincinnati, has renounced the Baptist Confession of Faith, and with about 100 of that church have constituted on the Bible alone, as a distinct church.

A large majority of the Presbyterian church in Nicholasville, Ky. have rejected their preacher, his Calvinistic doctrine and confession, and we understand they are about to build a splendid house for divine worship.

Several hundreds of the Methodists have withdrawn from from the Methodist connexion in Cincinnati.

For the Christian Messenger.

GILES COUNTY, VA. July 1828.

I have endeavored to live these 17 years in all good conscience before God. In the beginning of my religious life, I cast in my lot among the Baptists, by whom I was ordained to the work of the ministry in 1813, and with whom I also con-

tinued in communion until the summer of 1813, when I dissented from their "faith and order," (so termed. My reasons for dissenting I cannot better communicate to you, than in the words of that answer, which I returned the Committee, delegated by a Baptist church to enquire of me, why I preached up the name Christian, to the exclusion of that of Baptist; and the union and communion of Saints, contrary to the Baptist faith, &c. My answer was as follows, viz:

1. The name Baptist is not after Christ, but is a *party* name.

2. As a *party* they have made such rules as prohibit liberty of conscience to members of their society: 1. By debarring them from holding persons of another denomination in fellowship, or communing with them, when they spread the Lord's table. And 2. By prohibiting an invitation being given to God's people of other denominations, when they spread the Lord's table themselves.

3. I find no plain law of Christ, to justify the sssembling a delegated body to enforce any rule they may adopt, or to perpetuate traditional doctrines by such delegated power.

4. I find no authority under the Gospel, for forming, and supporting creeds, covenants, articles, &c. &c. made by fallible men.

5. I believe there is but ONE true Church, which is the *body of Christ*, and believe it wrong to support *any party name*, or rule, as they create divisions, and destroy the authority of Christ's rule in the administration.

6 I believe Christ intended, in raising a Church, to make it universal, and to become such, it should bear his name (CHRISTIAN) and be governed by his law exclusively.

7. I believe an improvement from the present confused, disordered and divided state of the Church is necessary, and can be made in religion, and in tender conscience have dissented, and now hold all the faithful in every sect brethren in Christ.

These positions produced a lengthy debate between the committee and myself. The debate was public, for the committee had given notice of their attendance, and had requested the members of the Church, in which my membership stood, to attend, (this church was considered a branch of, and was subject to, that from whence the committee was sent.) This meeting and debate took place on the 7th of August, 1819. I well knew, when I first began to advocate

a reformation what course would be most advisable for me to pursue, as I knew what would be the result when the Church and Association should get it fully in possession; this I was determined they should do, when I had matured the matter, so as to prevent much trouble to any body; and if I was called on to defend what I did honestly believe, I would be prepared to do it, on the grounds of equality and independence; to this end, I entered the following protest and declaration, on the records of the Church in which my membership stood; this I did the 10th of July, 1819, by the consent of the Church. Hence, when the committee began the operations of the mother Church and Association, they could not treat with me as a subject, but as an equal. The words of the protest and declaration were as follows:—"I do hereby testify to all men this day, that I renounce every sectarian name, and every party rule, with every known traditional construction of the Scriptures: and as an humble follower of Christ, will know no other name among men, but CHRISTIAN, in honor to Christ, the head of the Church.—I also make choice of this name, to the exclusion of every other under which the religion of Jesus Christ may be held forth, and choose this *name* as a part of that cross which the righteous are called to bear; and through the grace of God given to me by the revelation of Jesus Christ—I do believe the scriptures sufficient for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works—and needeth no legislation, or additional help of man for the organization or government of the Church of God."

"LANDON DUNCAN."

A HINT TO MOTHERS.

When we contemplate what great things depend on what, to a superficial observer, appears of small moment, we wish to speak a word of caution. Our subject is that of the common every day conversation of mothers with their children.

When giving to your children commands be careful that you speak with a becoming dignity, as if not only the right, but the wisdom, also, to command, was with you. Be careful not to discover a jealousy that your injunctions may not be attended to, for if the child sees that you have your doubts, they will lead the child to doubt too. Be cautious never to give your commands in a loud voice, nor in haste

If you must speak loudly in order to be obeyed, when it is not convenient to raise your voice, you may expect to be disobeyed; and if it be convenient for you to speak loudly, you must remember that it is inconvenient for others to hear it.

But with regard to manner, be careful to speak in a soft, tender, kind and loving way. Even when you have occasion to rebuke, be careful to do it with manifest kindness. The effects will be incalculably better. When you are obliged to deny the request that your child may make, do not allow yourself to do this with severity. It is enough for your little ones to be denied what they may think they want, without being nearly knocked down with a sharp voice ringing in their tender ears.

If you practice severity, speak harshly, and frequently punish in anger, you will find your children will imbibe your spirit and manners. First, you will find that they will treat each other as you treat them; after they arrive to a little age, they will treat you with unkind and unbecoming replies. But if you are wise, and treat your little ones with tenderness, you will fix the image of love in their minds, and they will love you and each other, and in their conversation will imitate the conversation which they have heard from the tenderest friend which children have on earth.—SELECTED.

OBITUARY NOTICES.

DIED—In Bartholomew county, In. on Sunday, the 5th day of October, 1828, Mrs. MARY SHEWMAKER, consort of John R. Shewmaker. She had for eight or ten years been a member of the church of Christ, and such was her holy and pious walk with God and her benevolence to her neighbors, that the most bigoted sectarian was obliged to acknowledge she had been with Jesus. She is now gone to receive that reward which awaited her in the skies.

Also, in Bourbon county, Ky. Nov. 23rd, Mrs. POLLY ALLEN, wife of Grant Allen, and daughter of Col. Thompson Ward. She was cut off in the bloom of youth, with a very sudden and unexpected stroke. A few years before her decease, she had become a warm and and devout christian and adorned her profession by her godly life and conversa

tion. Her temper was naturally amiable; and this, graced with the beauties of religion, made her rank highly among the most interesting of her sex. Her lovely corpse, wet with the tears of love, was covered from the view of weeping friends, and consigned to the silent tomb, to sleep in peace, till called to receive a crown of immortality from the hand of her Lord. She left a little babe about two weeks old, with a loving companion, and a very numerous and respectable connexion.

Also, in Georgetown, Ky. Nov. 27th, Mrs. MARGARET BRADFORD, wife of Daniel Bradford, and daughter of Elijah Craig. All the virtues, which can adorn a daughter, a wife and friend, shone pre-eminently in her through her short life. She had not made a public profession of religion previous to her last illness, but a few hours before she died, she experienced the joys of salvation in answer to her fervent prayers, and left us an undoubted testimony of her acceptance with God. We have lost indeed a friend—one, against whom the tongue of calumny could never dare to speak, nor the eagle eye of malevolence could ever find a fault. How heart cheering the thought, that heaven's inhabitants are only such; and such shall meet to part no more.

We have just received an extraordinary account of about 30,000 Methodists in England, withdrawing from that church and connexion, because the Conference disapproved of the introduction of instrumental music in the churches. The full account shall appear in our next. To us, backwoods Americans, this conduct of those seceders appears be the extreme of folly, and it argues that they have a greater taste for music, than they have for leligion.

EDITOR.

NOTICE.

Mr. Samuel Brown's communication, with the Editors remarks, shall appear in our next.

ERRATA.—While the 1st No. of Vol. 3 was in press the Editor was absent. Several errors are discovered. In the Obituary, p. 21, read *Shideler* instead of *Shields.* In p. 22, *immoralities* instead of *immortalities.*

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL: 3.] GEO: TOWN, K. JAN. 1829. [No. 3.

From the Christian Register.

MR. MONTGOMERY'S SPEECH.

The following extract is from Rev. Mr. Montgomery's speech before the Synod of Ulster, to which we have recently alluded.

After some remarks on the difficulty of reducing to order, in his speech, the "desultory reasonings of his opponents," he proceeds to say:—

I shall proceed with as much regularity as circumstances permit, and fearlessly lay before you my sentiments upon a subject involving not merely the character and stability of this church, but likewise the interests and influence of Christianity itself.

I shall set out upon a principle which I consider to be unassailable, viz: that religion is entirely a matter between man and his Creator, excepting so far as one human being may lawfully endeavor to influence another by friendly counsel and instruction. Farther than this, no earthly power has a right to extend: to one Master alone, all are accountable; and as no man can stand in my place, to answer for my principles and conduct before the tribunal of my Judge, I shall never regulate my views of Divine Truth by the opinions of fallible mortals, nor permit them to interfere with that faith which is to direct my conduct, and to hallow my heart. For instruction, if I be in error, I would be grateful; with courteous admonition, I would not be offended; but to authoritative decisions I never shall submit,—for I should thereby renounce the unalterable allegiance which I owe to the sole King and Head of the Church.

It has been said, that Arians held "that there is *nothing essential* in Christianity." If this assertion has been made in ignorance, I pity the persons that have used it; if in wickedness, and with a deliberate purpose of misrepresentation, I

hope that I can forgive them. I am bound, however, to say, that it has not a shadow of foundation in truth. So far from alleging that there is *nothing* essential in Christianity, we distinctly hold *every thing* to be essential which God has been pleased to reveal. But I shall tell you what we do say,—that those doctrines, concerning which there have been interminable and bitter controversies amongst Christians, cannot be the *Fundamentals of Religion.* We rest this opinion upon the most profound veneration for the all-perfect and adorable character of the Supreme Being. We believe, that, in all things, he can adapt the means which he employs to the ends which he desires to promote: we feel satisfied that he could have no difficulty in suiting the language of his Revelation to the capacities of those for whose benefit it was communicated: and we necessarily infer, that no principle can be fundamental which is not explicitly revealed. I would put it to my opponents to say, what conception *they* must form of the justice and benignity of God, who aver that he has left matters essential for the salvation of his creatures in such a woful state of uncertainty, that scarcely two men can agree in their explanation of them. Would not this be to impeach both the wisdom and goodness of the Deity, and to render him accessary to the destruction of his people? And that the doctrine of the Trinity is one of a very doubtful character, I can easily prove from the variety of opinions entertained upon the subject, even by the Orthodox themselves. The copious extracts read by my friend, Mr. Blakely, from the works of the most eminent divines of the Established Church, amply testify, that amongst them there is no unity of sentiment: and in a volume lately published by one of the most intelligent members of this Synod, the doctrine of the Trinity is freely admitted "to be a doctrine of *inference*, and not of *explicit revelation.*" Mr. Carlisle was too ingenuous to contend for triumph instead of truth; and he has candidly admitted, what a determined controversalist would have kept out of view. Whilst we hear on all sides, in this House, that the Trinity is *the* fundamental doctrine of Christianity, he freely admits, "that he would not place a doctrine of inference upon an equality with one of explicit revelation." With him, therefore, there must be other doctrines of superior importance; for, certainly, there are many expressly revealed.—But in the conduct of the Orthodox members of this Synod, last year, at Strabane, we have an irresistible proof, that they

were not agreed amongst themselves regarding their assumed fundamental principle. After disputing for hours about substance, and essence, and person, they were at length compelled to adopt a sentence from the Shorter Catechism, about the terms of which no two of them agreed: and when the whole affair was over, one of them very gravely said to another. "*Your* orthodoxy is not *my* orthodoxy." Yet, in the face of all these facts, Mr. Elder had yesterday the hardihood to assert, "that no man could read a chapter in the Bible without seeing the doctrine of the Trinity clearly revealed." If the matter be so *very* clear, is it not strange that he did not point out to his brethren the mode of expressing the doctrine in the *language of Scripture?* Such a step would have been courteous to them, and charitable to us: for, in that case we would have cordially joined in their declaration.

That the doctrine of the Trinity may be one which, as Mr. John Brown asserts, the most ignorant persons can most easily embrace, I do not pretend to deny. Presumption is a natural consequence of ignorance. Vanity of heart, unchastened by accuracy of judgment, has led to the most arrogant assumptions. It is not when men are illuminated by the spirit of Divine truth, that they presumptuously dictate creeds to their brethren, but when they are blinded by their own prejudices and passions. The wise and the enlightened are always distrustful of their own judgments; whilst the weak and the uninstructed are almost universally positive and dogmatical.

The fact is, it was this ignorant vanity of man which first led to human interference in matters of faith, obscured the lustre of Divine truth, and paved the way for all subsequent corruptions. In the apostolic ages, when there was no creed but that which came from on high, when there was no interference with opinions save "the counsels of love," Christianity went forth in its native purity and simplicity, captivating the hearts and adorning the lives of men. But the moment that earth attempted to patronize the religion of heaven, the moment that the Empire of Rome took Christianity under its protection—that moment corruption commenced, "the fine gold became dim." Priests and governors dictated modes of faith and forms of worship; and, in order to sanction the assumption, laid claim to infallibility, in determining the counsels of Heaven. Under this pretence arose a power more extensive and more terrible than any that ever

influenced the destinies of the world—a power that equally held in thraldom the cottage and the pallace; that almost extinguished the light of literature and science; that took away much of the genuine substance of religion, and left but shadowy forms and ceremonies in its room. The argument of the *majority* having a right to coerce the *minority*, was urged with equal justice then as it is now: might constituted right, whilst racks, and dungeons, and flames, confirmed her decisions, and preserved uniformity.

Upon what principle was it first attempted to change this scene of things? Why, upon the simple and rational and scriptural principle, that every man has an inalienable right to take up his Bible, and to form his own conclusions regarding the things which belong to his duty here and his prospects hereafter. Upon this immutable principle the Reformation commenced; and happy would it have been for the world had it continued as it began. But, alas! the leaven of Popery has been more or less infused into every church. No sooner did Protestants acquire power, than they began to trench upon Christian liberty; they wrested the scourge from the Church of Rome, in order to apply it to the backs of their brethren; they wrote creeds, appointed ceremonies, and connected civil interests with religious professions, until every division of the Protestant Church exhibited a miniature of the great establishment from which it had dissented. The right of private judgment, indeed, was still talked of, and even praised, as I have heard done in this house, by those that are treading it in the dust; but with such persons, it consisted then as it does now, in exercising the right to judge both for *themselves* and for *others*. To assist Mr. Morell, and those who glory in the licentiousness with which you trample upon your own laws, I shall quote a passage from the *Code of Discipline*, to enable the world to form some judgment of the distinguished discrepancy which exists between your principles and your practice. The power possessed by the teachers of the church amounts to no more than this, to search the mind of the Spirit speaking in the Scriptures, and to produce the scriptural authority for what they teach. It is the privilege, the right, and the duty of every man to examine the Scriptures for himself; but in exercising the inalienable right of his own judgment, the Christian does not refuse to admit light, or to receive assistance from his teachers: he only refuses to acknowledge subjection to any authority but the word of God;

and before he assents to any doctrine, he claims the right of examining the Scriptures for himself, that upon their authority he may rest fully persuaded in his own mind. Holding out these incontrovertible principles, you claim the praise of liberality, "you keep the word of promise to the ear," but, acting in direct opposition to them, "you break it to the hope." You may speak of the Church of Rome as you will, but, in comparison with you, she is honorable and consistent. She claims infallibility, and consequently denies the right of private judgment; but with a monstrous inconsistency, you admit your fallibility, to which you demand a submission which nothing could authorize you to claim but an absolute freedom from the very possibility of error. I do ask, in sober sadness, how any class of Protestants can acquit themselves to their own consciences and the world, to assert that the brethren have a right to search the Sacred Records, and to deduce from their own conclusions, whilst at the very same moment they endeavor to curtail their privileges, and to put them to serious inconvenience for the mere exercise of ther natural and Christian rights!

I do aver that your whole overture is directly opposed to the first principles of the Reformation—the right of free inquiry, without penalty or privation. Should it be passed into a law, not a single student can be educated, or licensed to preach, without risk of injury and submission to human authority in matters of faith. If you persevere in this measure, you should change the whole system of education for your candidates. Instead of prescribing, as at present, an extensive course of ancient and modern literature, previous to their entering college and several years study of philosophy and science, subsequently to their entrance, in order to enlarge their views and increase their capacity for forming accurate judgments, you should limit their education and cramp their understanding, lest they be led to incur penalties by venturing to think for themselves. And when they enter the theological class, instead of directing their attention to the *Bible*, as the rule of their faith, and the anchor of their hopes, your professor should advise them to study nothing but "the accredited standards of the orthodox churches," by which their competency for teaching is eventually to be determined.—Besides all this, he ought studiously to conceal from their view the progress of Christianity, and the various sects that have arisen in the church, lest some heresy, such as Arian-

ism, should appear to their minds as rational and as scriptural as Calvanism itself. This would be the honest and manly course to pursue. No false ray of light would shoot across their minds from too free an inquiry into the meaning of the Scriptures; they would be taught to build their faith upon the *safe* foundation of the "Accredited Standards," and in all things they would be well prepared for due submission to their spiritual guides. But to enlarge and disenthral their minds, as you do at present, by literature, philosoyhy, and science; to tell them that the Bible, and "the Bible ALONE is the religion of Protestants," that they are bound to study it, and have a right to form their own opinions of its doctrines —to do all this, and much more, to produce a manly and independent mode of thinking and then to turn around upon them in the end, and to expel them from your church, if all their views do not precisely accord with yours—to act in this manner is surely equally tyrannical and unjust. Their time, their toil, their means of support—all are lost; because, you have taught them to *think*, and they have chanced to think differently from you!

These overtures, however, would not only impose a virtual subscription to human interpretations of the Scripture, which may, or may not, be agreeable to the word of God; but they would impose this submission to man's authority, in a form more objectionable than was ever proposed in the darkest ages of the church. Were a candidate for the ministry obliged to subscribe the *Thirty-nine Articles, or the Confession of Faith*, he would, at least, be able to make up his mind, and to ascertain the full extent of the sacrifice required of him; but in coming before your projected Committee for license, he would be subjected to an ordeal for which no human being could make due preparation. He would be exposed to the caprice of a many headed monster; having as many opinions as members; all living in jealousy and collision with each other. No matter into what pliancy he might school his conscience, it would be almost impossible for him to escape. He might as well sail between Scylla and Charybdis, as hope at once to please Mr. Johnson, the smooth Arminian, and that staunch Calvinist, Dr. Wright. Whilst attempting to gain favor with the one, he would require to cast a side-long glance at the other; and also to watch the various minor movements of the extraordinary beings to whose humours his destiny in life must be in a great measure sub-

jected. But, bad as this is, it is not the worst. This strange compound will necessarily change its features every year; so that at one time the majority of its faces may wear the stern, unbending lineaments of Calvanism, and at another, the softer looks of liberal Armenianism. I am not much inclined to submit to human authority; but were I compelled to do so, I should much prefer placing myself under the power of the Pope, to coming under the control of your projected Committee. I might study the character and accommodate myself, in due time, to the caprices of an individual; but to the ever-changing medley of passions, and prejudices and opinions, of which your committtee must necessarily be composed, no man could ever be conformed. The only corsolation which I enjoy in contemplating this ecclesiastical monster is, that as it is not similar to any that ever existed in air, or earth, or sea, I am fully convinced that in its own turbid and jarring elements, it will carry the seeds of its dissolution, and speedily pass away from the world.

West-Liberty, Henry Co. Ia. Oct. 28, 1828.

Dear Brother—Having heard you preach about twenty years ago, and being much pleased with the spirit of union you appeared to be in, and with your manner of preaching at that time, I then formed a favorable opinion of you, which I have retained to the present time. When I heard you preach I was young in years, and young in my profession of the Christian Religion, and did not become acquainted with the *peculiarities* of the doctrine you hold for some considerable time after. But notwithstanding you differ from me in several particulars, that *charity which hopeth all things*, induces me to believe that your motives and intentions to do good to mankind are sincere. Not only am I thus induced to believe from charity, but also from your unweaned zeal in your ardent labours in the ministry, for the salvation of souls. Whenever I discover a desire manifested in efforts in any man to reform the wicked, to turn sinners from the error of their way, and to save souls from eternal death, I cannot but love that man, though he may differ from me in several things. I hope you will not conceive me to be your enemy. I can assure you I feel sincerely friendly to you; but as some points of doctrine, wherein we differ, appear essential to me, particularly with regard to the proper and personal Divinity of our blessed Saviour, in which I have

placed all my hopes of future and eternal happiness; and as it relates to the personal existence of the HOLY SPIRIT, the direct witness of which I have professed to receive, that my sins are pardoned for *Christ's sake*, and that I am born of God, I desire you to give as full and as satisfactory an answer to the following questions as you can:

1. If JESUS CHRIST be not truly, properly, and really God, how can the scriptures be true, which ascribe to him the incommunicable attributes, and characters of the most high God? Or can those infinite perfections and divine characters belong to him, as well as to the FATHER, and he be not of the same nature and essence with the Father? And if he be not of the same nature and essence with the Father, and yet the same attributes and characters belong to him, must he not be another God? And would not this establish the idea of two Gods?

2. If Jesus Christ be not God in the highest sense, must he not be a creature? And if he be a creature and not God, how could he with propriety command his apostles to baptize in his own name, as well as in the name of the Father? As baptism signifies an entire consecration of the person that receives it to the service and honor of that Being, in whose name it is administered, ought this consecration to be made to a creature? If it might with propriety be made to a creature, why did St. Paul thank God that he had baptized none of the Corinthians but Crispus and Gaius, lest any should say that he had baptized in his own name?

3. If no man, (or creature, as it may be rendered,) was able to open the book, which St. John saw in the right hand of him that sat upon the throne, and yet the Lion of the tribe of Judah, the Root of David, prevailed to open the book, and to lose the seven seals thereof, (Rev: v. 3, 4, 5.) will it not follow that he who bears the titles of the Lion of the tribe of Judah, and the Root of David, must be the uncreated, self-existent JEHOVAH?

4. You acknowledge Christ to be an object of worship, and say that you worship him by divine authority. Christian Messenger, Vol II, page 53. How will you make this agree with your professing to believe that he is a creature, or only a delegated or constituted God? Since God, throughout the scriptures, has forbidden mankind to worship any other being beside himself, and yet has commanded men and angels to worship Christ, how can he be any other than the supreme

God, without this consequence following, namely, that God has forbidden mankind to worship any other being beside himself, and that he has commanded both men and angels to worship another beside himself? And is not this charging the ALMIGHTY with contradicting himself?

5. If Jesus Christ possesses not an infinite and divine nature, as well as human nature, how could he be a *Mediator between God and man*, and become our *wisdom, righteousness, sanctification, and redemption?* If he be only a creature, how can he be the *propitiation for the sins of the world?* In a word, if he be a created being, how could his sufferings and death procure any thing more for the world than the sufferings and death of St. Paul, or any other man? If there be no virtue in the blood, and no merit in the death of Christ, do not the saints on earth, and the church triumphant in heaven, sing a false and foolish song, when they sing, *unto him, that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, forever and ever?* If Christ be not essentially God, as well as man, and yet to say that he merited any thing by his sufferings and death for mankind, what does it differ from the doctrine of supererogation? Do you not generally undertake to prove that Jesus Christ is not the true God, by showing that he sometimes speaks and acted as a man?

6. If I am not mistaken your *Christian Messenger* denies the personal existence of the Holy Ghost. If you believe not in the personal existence of the Holy Ghost, how can the Spirit itself bear witness with your spirit that you are a child of God? Do you think that you have as good reason for not believing in the person of the Holy Ghost, as the disciples of John, whom St. Paul found at Ephesus, had for not having received the Holy Ghost, who had not so much as heard whether there be any Holy Ghost? You quote Dr. Watts to prove your argument, without informing your readers that Dr. Watts, while in the prime of his life, and in the strength of his years, and especially while composing his hymns, was a strong trinitarian. It is well known that Dr. Watts became very weak in his mind, and childish in the latter part of his life. But if you ought to believe a certain doctrine because this celebrated author believed it, ought you not to believe one doctrine as well as another, held by the same celebrated author? And if so, ought you not to

believe that all who die in infancy, unbaptized, are annihilated at death? And the doctrine of unconditional predestination, which you have long since abandoned? As the Holy Ghost is often called *God* in the scriptures, and personal pronouns are applied to him, had we not better receive the natural meaning of the scriptures, without resorting to human inventions, and the artifice of men to explain it away, by saying it is metaphorical, and thus make metaphors to go on all fours like quadrupeds? If a man may thus make metaphors when he pleases, may he not make metaphors of the whole of the scriptures, and would not this end in perfect mysticism?

7. Why do you refuse to believe that there are three persons in one God? Is it not because of the mystery and incomprehensibility connected with the mode and manner of the existence of three persons in the God-head? If so, may you not for the same reason refuse to believe that God exists as one indivisible being? And may you not for the same reason refuse to believe that you exist yourself, because it is mysterious how you exist? You cannot know either the essence of spirit, or matter, or how these substances do exist. But is God, as to the mode of his existence, strictly speaking, an object of number? Does not number imply limitation?

I must now conclude; wishing that both you and I may know the truth, and be found complete in Him, who is the True God and Eternal Life, in the great day of final decision and retribution. I am, &c. SAMUEL BROWN.

P. S. It is the request of some of the subscribers for the Christian Messenger, as well as my own, that you give this letter a place in one of your numbers, with an answer as soon as may be convenient. S. BROWN.

ANSWER TO SAMUEL BROWN.

GEORGETOWN, KY. NOV. 25, 1828.

DEAR BROTHER:—Your friendly letter I have just received, having been absent for several weeks in the lower counties of this state. I hasten to comply with your request in answering the queries you have proposed me. In doing this I must be brief, because the subjects involved in the queries have already been discussed in the C. Messenger in former numbers; but as you may not have read them, I will give you a brief answer.

Query 1st. "If Jesus Christ be not truly, properly, and really God, how can the scriptures be true, which ascribe to him the incommunicable attributes and characters of the most high God," &c.

Ans. My brother has taken for granted what we think needs proof. We ask, where do the scriptures ascribe to Jesus the incommunicable attributes of the most high God? Where do they ascribe to him self-existence—eternity—or infinity? These are considered the incommunicable attributes of the Most High, and we are bold to say they are no where in the Bible ascribed to Jesus.

You have no doubt often heard from the pulpit omniscience, omnipotence, and omnipresence ascribed to Jesus, and without examination may have received this as truth. But if Jesus be truly, properly, and really God, why do the scriptures declare that all power was *given* him—that the Father *taught* him what he should say and speak—that he prayed to the Father, &c.? Must we conclude that he was omniscient, because Peter said, "Lord, thou knowest all things, thou knowest that I love thee"? As well might we conclude that Christians are omniscient, for it is said of them, "Ye have received an unction from the Holy One, and *ye know all things*." 1 John, II. 20. But Jesus has been sufficiently explicit on this subject, when he said, "Of that day knoweth no man, no, not the angels of heaven, neither the Son, but the Father." How this declaration can comport with the doctrine that he is omniscient, judge thou. How he can be omnipotent, and yet declare that he received all power from the Father, and without him could do nothing, we confess we cannot see. His omnipresence is argued from the expression, "Where two or three are gathered together in my name, there am I in the midst of them." I presume you believe in the existence of an intelligent spirit, called Satan, and that where the sons and daughters of God are gathered together, he is in the midst of them; but do you believe he is therefore omnipresent? I think not. I believe Jesus is present in heaven and in earth, and yet from this cannot conclude that he is infinite.

The latter part of your 1st Query suggests the idea that the Son is *of the same nature* and essence of the Father, or else he must be another God. This part of your query would involve too much speculation to be profitable. We contend with the Fathers of the first centuries, that the Son

is *of the same nature of the Father*, as being his *own* Son; but we deny the doctrine of modern trinitarians, who affirm that the Son is the very same essence, or nature, with the Father, or the same individual Being with the Father. This we consider as absurd and anti-scriptural. For if this one being be the Son, where is the Father of the Son? You would not willingly say this one being is the Father of himself, and the Son of himself—you could not conceive how the Father sent the Son, if they were but one Being—how the Son could say "I came down from heaven, not to do mine own will, but the will of him that sent me," and yet they but one being—how the Son ascended up to the Father, and sat down at his right hand, where he was before he did descend, and yet the Father and Son but one being—how he could pray to the Father, and yet the very being himself!!

Jesus has stopt me from speculating on this point, when he said, "No man, (literally, no person,) knoweth the Son, but the Father." No person in earth, or heaven, knoweth the Son, *how* and *when* the Father begat him. This secret is with the Lord, unrevealed to any in the universe. And yet the vain world have been wrangling for 15 centuries on this unrevealed secret! We think it sufficient to believe that he is the Son of God—God's own Son, his only begotten Son, his first begotten and beloved Son, sent into the world to save sinners, and that he is fully able to do the work for which he was sent. With the offices, character, and message of the great Mediator, we are particularly concerned, and leave speculations on notions to such as are fond of them. I hasten to your second query.

Query 2nd. "If Jesus Christ be not God in the highest sense, must he not be a creature?" &c.

Ans. With the primitive Fathers, and especially with the Apostles, we believe that Jesus was the Son of God. "But who can declare his generation?" How he derived his existence from the Father, we cannot tell—But we constantly affirm it was not by creation, for creation is a production of something out of nothing; but the Son was *begotten* and *brought forth* by the Father. We conceive a very great difference between the acts of *begetting* and *creating*. Adam *begat* a son in his own likeness; but Adam did not create a son. Adam's son was of the same nature as himself, but not the same individual nature, or being, with himself. If Jesus was a creature, or a Son by creation, we cannot see why he is

called God's *only* begotten Son—his *only* Son—his *own* Son, seeing God has myriads of sons created both in heaven and on earth. And to which of the angels, said he, at any time, "Thou art my Son"?-&c.

Your query is founded on the supposition that we believe Jesus the Son of God to be a creature, which we deny, with respect to the holy spirit or soul, which existed with the Father before the world began, or in the beginning of creation, and for which a body was prepared in the womb of Mary.

Your query supposes that Jesus must be God in the highest sense, or why should the apostles baptize in his name? I cannot see the force of your argument. I believe the Israelites were all baptized into Moses, and yet Moses was not God supreme. We differ in our views of Baptism; and any argument founded on opinion not supported by scripture, cannot produce conviction.—I proceed to

QUERY 3. If no man (or creature as it may be rendered) was able to open the book which John saw in the hand of him that sat upon the throne, and yet the Lion of the tribe of Judah, prevailed to open it.—Rev. v. 3, 4, 5. Will it not follow that the Lion of the tribe of Judah, the Root of David, must be the uncreated, self-existent Jehovah?

ANSWER. Your exposition of *no man*, as meaning *no creature*, is inaccurate. Neither the word *man* nor *creature* is in the Greek text. The word is *oudeis*, which literally signifies *no person*. No person in heaven, earth, or under the earth was able to take that book in the hand of Jehovah on the throne, and open it, and loose the seals thereof, but the Lion of the tribe of Judah, the root of David. Why? Because no other was qualified and authorized to do it. Read the 1st. verse of the Book. "The Revelation of Jesns Christ, *which God gave unto him*, to shew unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John." The connexion plainly proves that this Lion was not the self-existent Jehovah; for his name is immediately after called *the Lamb*, and he took the book out of the right hand of him that sat upon the throne; here were two distinct beings—the heavenly hosts immediately sing to him as having been slain, and had redeemed them to God by his blood. Surely language could not more clearly designate two Beings, one of whom shed his blood. This could not be the self-existent God, for he cannot die nor suffer. It was the Son of God, the root and offspring of David.

Query 4. This query is on the worship of the Son of God. We have so fully treated on this subject in our last volume, in our letters to Mr. Clack, and Philip's address, that we must refer our brother to those numbers. He can get them from some of our patrons in his neighborhood. We think his candid mind will be profited, if not convinced, by the perusal of them.

Query 5. This query involves many. I will notice them in order 1st. "If Jesus Christ possessed not an infinite and divine nature, how could he be a mediator between God and man?" Ans. Can my brother tell me how could Moses be a Mediator between God and man, when he did not possess the infinite and divine nature? See Gall. III. 19, 20. If Moses was a Mediator between God and man, why could not the Son of God be with greater propriety? To this no reasonable answer can be given. If he were God supreme, how could he be mediator between himself and man? Impossible. 2. How could he become our *wisdom*, *righteousness*, *sanctification* and *redemption*," if he be not infinite God?—Ans. The Son of God became our wisdom by teaching us the lessons calculated to make us wise, which lessons he received from the Father, and which were taught him of the Father. He is made our righteousness and sanctification, because by this truth taught us, we are justified, sanctified, and saved through faith and obedience. He is made our *redemption*, because by him we are redeemed *from our vain conversation*, from all iniquity, from our enemies, and finally shall be redeemed from death and the grave. Cannot God Supreme do all these works *by* his Son, as well as make the worlds *by* him, to save *by* him, to work miracles and wonders *by* him, to reconcile the world unto himself, *by* him, and finally to judge the world *by* him? This is the faith of the Apostles. "But with us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, *by* whom are all things and we *by* him." 1 Cor. VIII. 6. If *by* him are all things, then wisdom, righteousness, sanctification and redemption are *by* him; but Paul declares "all things are of God," and "of whom are all things"—therefore we conclude that Cod does all things by *means* or instrumentality of his Son, and that with equal propriety, the Son may be called wisdom, righteousness, &c. as salvation, power or judge. Must the Son be God supreme, because called by these names? Think and answer to yourself ac-

cording to the scriptures. Read the text where Christ is said to be made unto us wisdom, &c. and you will at once be convinced that he was not the infinite God. "But of him (God) are ye in Christ Jesus, who of God is made unto us wisdom," &c.—1 Cor. 1. 30. According to your views, it should be read thus: "But of him, the infinite God, are ye in the infinite God who of the infinite God is made wisdom," &c. Christ *was made* wisdom—I ask, by whom? Could he be active in making and passive in being made? 3. The third part of your 5th query is, "If he be only a creature, how can he be the propitiation for the sins of the world?" Answer. The term *only a creature* we reject, for we, as before stated, believe he was the only begotten Son of God. If there be any difficulty in your query it attaches to you, not to us; therefore, the solution devolves on you. You acknowledge that God supreme cannot suffer—therefore the sufferings of Jesus were entirely confined to the human nature, to the *creature only;* how could this make a propitiation? In your own words, "How could his sufferings and death procure any thing more for the world than the sufferings and death of St. Paul, or any other man?" You may endeavor to apply the *orthodox* prop, that God was the altar on which the humanity suffered, which gave efficacy to the sufferings—still they were the sufferings of the "creature only." This depreciates his sufferings too low for us. We believe with you, that God supreme did not suffer; but we cannot agree with you that the "creature only" suffered; for we verily believe that the Son of God took flesh and blood and died to destroy death and him that had the power of death, that is the devil.

The fourth part of your fifth query is, "If there be no virtue in the blood, and no merit in the death of Christ, do not the saints in earth and heaven sing falsely and foolishly, when they sing "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen." Rev. 1. 5?

Answ: They certainly would sing very falsely and foolishly. But such a saint I have never seen, who believed there was no virtue in the blood of the Son of God; and although your system goes far to deny the virtue of his blood, as being that of the "creature only," yet my charity believes that your views and language are at variance. You, my bre-

ther, must acknowledge that the saints would sing very falsely and foolishly, did they fully believe that Jesus Chris., to whom they addressed their song, was the only true God.—With this view read the song. "Unto the *only true God*, that loved us and washed us from our sins in his own blood—(Did the only true God die?)—and to the *only true God*, who hath made us kings and priests unto the *only true God*, and to the Father of the *only true God*, be glory, &c." Would not this song be false and foolish indeed? If so, sing with understanding in future.

5. The fifth part of your fifth query is, "If Christ be not essentially God as well as man; and yet to say that he merited any thing by his sufferings and death for mankind, what does it differ from the doctrine of supererogation?"

Answ. Your query is founded in error. You suppose that Christ is both essentially God, and essentially man; or, in orthodox style, very God and very man, and yet but one person. There is no proof of the existence of this doctrine in the Bible; but the contrary is every where taught. How often do we hear Jesus saying, "not my will but thine be done." Do you say, that part of Christ, which is man, speaks to that part of him, which is God? If so, are there not two wills in him, and consequently two intelligent beings; for what more clearly designates a distinct being than distinct will? If Christ had but one will, how could he be both very God and very man? If he had two, how can he be the one Lord Jesus Christ? God has an infinite intelligent mind, and man has a finite intelligent mind. Were these two minds in Christ? if so, how could he be one person? If they were not, how could he be very God and very man in one person.

Supererogation is doing more than is required, or more than our duty, and this surplusage of duty is merit. I understand the Catholics when they talk of supererogation and merit; but when you apply these terms to the sufferings of Christ, my mind is perfectly at a loss for your meaning.—Were the sufferings of this perfect God and perfect man in one person, required? I humbly ask by whom? Were infinite or eternal sufferings required? So say the orthodox, for nothing less could make satisfaction for infinite evil or sin. It would then follow that as the divine-human-being could not suffer more than infinite or eternal, and this was required, there can be no merit, or surplusage of sufferings. I must think you attach a different idea to the terms, from what I

have stated. If by *merit* you understand *worth*, I have no objection to the term, provided it be not attached to the term supererogation.

Query 6. Your 6th query is respecting the personal existence of the Holy Spirit. You plainly state that I have made Dr. Watt's *dogmas* on this point my argument, to prove that the Holy Spirit, or Spirit of God, is not a proper person. I have long ceased to call any man master on earth. Doctor Watts's character as a great and good man I revere; but I do not esteem him so highly as to make him an oracle. I have never learned from history that his mind became so very weak and childish in his old age, as you have suggested.—Some have wished to insinuate this in order to destroy the force of his doctrine after he had relinquished his former views of the trinity; But what man, who will soberly read his "Glory of Christ;" and then say his mind was weak and childish? I think my brother will be convinced that I, as well as my correspondent Timothy, have adduced arguments from scripture to prove our doctrine in the Christian Messenger, irrespective of Dr. Watts. To them I refer him for our reasons for denying the Holy Spirit to be a third person in Trinity.

You ask, "If you believe not in the personal existence of the Holy Spirit, how can the Spirit itself bear witness with your spirit, that you are a child of God?" I answer: *The Spirit itself* is the spirit of adoption, put in opposition to the spirit of bondage to fear. Every child of God has the spirit of adoption. They love their God and his people; and this is the wistness that they are children of God. Rom. viii. 15. Do examine this passage, and you will doubtless admit my exposition to be correct. We deny not the personal existence of the Holy Spirit, as your qoery supposes, for we verily believe that God himself is very frequently called the Holy Spirit, and God is a person. But the Spirit of God most frequently means the power or energy of God; and never a third person in deity. I can only give a simple statement of our views, without giving our scriptural arguments, lest I extrude from this No. more important matter. As to your queries respecting personal pronouns, applied to the Holy Spirit, I must refer you to Mr. Worcester's Bible News for information.

Query. 7. This query is founded on the supposition that we deny the trinity because of its mysteriousness. In this

you are entirely mistaken. As well might we deny the existence of a self-existent Being; for we know nothing of an uncaused Being in nature. No, Sir, we deny the doctrine for better reasons, and the greatest of all is, that it is not a doctrine of revelation. Another, among the least, is that the abetters of the doctrine are so variant and opposite in their notions of it. Many are trinitarians by profession, who are unitarians in sentiment, if they have any sentiment. They agree in nothing, but that it is an incomprehensible mystery, and therefore understood by none. Of what use can an unrevealed doctrine be, not to be understood? and why should such importance be attached to it, as to make the belief of it indispensable to salvation? All of God you love and adore, is his character revealed; you know nothing more. His being or essence, or the mode of his existence, you know not. You may think the Father is God,—that the Son is God—and that the Holy Ghost is God; yet you worship but one God under these different names, and you love and adore but the one character in all these names. That same character in God I love and adore; his being or essence I know not; it is not revealed, and therefore unnecessary for us to know.—You believe Jesus Christ is the Saviour of sinners, and that salvation is entirely of God. I believe the same, and trust entirely on this Savior. You may think that you cannot trust your eternal all on any less than God, and therefore as you are to trust in Jesus he must be God. I cannot trust on less than Almighty power and boundless grace; and yet when I trust in Jesus the Son of God, I know I trust in one in whom the fulness of Godhead dwells bodily. Almighty power, infinite wisdom, mercy and truth are pledged for the salvation of the soul that believes and trusts in Jesus. You believe that the Holy Spirit, as a third person, who is the only true God, must operate on the heart in regeneration. I believe that the only true God does the same work. Christians are one in all essentials of religion. Why should they wrangle and strive to no good effect? May God give us his good spirit, and lead us into the very spirit and power of truth. EDITOR.

STRICTURES ON A SERMON.

BROTHER STONE,—I have this day heard an extraordinary discourse, by a college bred divine, upon these words:—"It is good for us to be here." It was extraordinary,—not for its length, not for the elegance of its style, nor yet for

the eloquence with which it was delivered; but, for its want of conformity to plain matters of fact. It was, however, a fair specimen of much of the preaching of the present day.

Having given us a geographical discription of the mount of transfiguration, on which the words of the text were spoken by Peter, our preacher proceeded to state the reasons whieh influenced the apostle to say, "It is good to be here."

It was good to be there,

1. Because, there, for the first time, the disciples became acquainted with the true character of Christ. They had, previous to this, looked upon him as only an extraordinary man at most, his divinity having been veited by his humanity. But there, his divine glory was manifested, the true dignity of his character, as God-man was disclosed: wherefore, Peter, under the full beams of his divinity, exclaimed, "Master it is good for us to be here!"

It was good to be there,

2. Because, Moses and Elias were sent from heaven upon a most important message to the disciples, which related to the object of the Messiah's death, and the nature of his kingdom. While, therefore, they deliver their message to Peter, James and John,—unfold to them the design of the Messiah's death, to satisfy law and justice, in the room and stead of his people, and enable God to be just and the justifier of the believer,—while they show them how all the types and shadows of the law pointed to, and had their completion in Christ,—how the new dispensation should take the place of the old, and supercede it,—how the church was to be brought out of the old dispensation into the new,—how, through the sacrifice of Christ, the gospel should triumph over ignorance, superstition, idolatry and every obstacle, until, finally, the kingdoms of this world should become the kingdom of our Lord and his Christ. While all these glorious truths pass in full review before the admiring mind of Peter, overwhelmed with joy, in the ecstacy of his soul, he cries out, "Master it is good for us to be here."!!

This was the substance of our Preacher's discourse. And thus, Mr. Editor, did he represent Moses and Elias, as engaged on the Mount, in the unworthy employment, (as I would say,) of delivering a Calvinistic lecture on the atonement, to the disciples: Nay more; as presenting, in epitome, the whole Calvinistic System, the whole Westminster Creed!!

It is, however, no part of my design, in this communica-

tion, to investigate the merits of the calvinistic system, though it is confidently believed, the scriptures every where discountenance it. My design is, to show that our preacher has represented Moses and Elias as employed in an embassy from heaven to the disciples, in which they never were employed; and that he has represented Peter as being influenced to say, "It is good to be here," by reasons which never influenced him:

And thus to show the pernicious consequences of studying the scriptures through human systems of divinity, and of taking detached portions of God's word, and sometimes man's words, torn from their connexions, and making them speak a language they never were intended to speak.

Now for the proof—

1. It is not a fact, as our preacher represented, that Moses and Elias talked with the disciples, about the death of Jesus, or any thing else. For proof of this we refer to Mat: ix. 4, and Luke ix. 30. All which verses declare that they talked with Jesus, not once intimating that they talked one word with the disciples.

2. It is equally contrary to fact, that Peter said, "It is good to be here," for the reasons assigned by our preacher: Because, first, there is no evidence that Moses and Elias talked with Christ on the design of his death, and nature of his kingdom. It is simply related, that they talked with Jesus about the decease he should accomplish at Jerusalem. But, secondly, admitting Moses and Elias did talk with Jesus about the object of his death, and the nature of his kingdom, it is certain the disciples understood nothing of the conversation; for it is said they "were heavy with sleep," and "when they were awake, they saw Christ's glory, and the two men that stood with him." Upon which, Peter, just roused from his slumbers, amazed, and even alarmed at the unusual glory of Christ's appearance, exclaimed, from the sudden impulse of the moment, "Master it is good for us to be here:" "Not knowing (says Luke) what he said."

Thus, Mr. Editor, we see our preacher and the evangelists in direct opposition. The latter declaring that Peter was sore afraid, and knew not what he said; but the former, that his mind was in vigorous exercise, and that while he listened, with intense anxiety, and profound attention, to the luminous display of divine truth, made by Moses & Elias, concerning the object of Christ's death, the character, and

triumphs of his kingdom, he was influenced to exclaim, from the best of reasons, fully understanding what he said, "Master it is good to here"!!

Now, though the evidence already adduced, is certainly sufficient to show that Peter was not influenced to say, "It is good to be here," by the reasons assigned by our preacher, yet we have more testimony on the subject. That Peter, in common with the rest of the Apostles, continued, till Christ's death, to look for the establishment of a temporal kingdom, by the Messiah, is evident from the fact, that after his death, he returned to his former employment of fishing, having lost all hope of ever seeing the Saviour again. But had he, according to our preacher, understood the object of the Messiah's mission from the skies, he never would have looked for a temporal kingdom, nor would he have lost his hopes when the Saviour died.

Again: Had Peter understood the gospel plan, he would have known that Christ must needs die and rise again from the dead the third day. But it is written of him and John, after Christ's resurrection, that "as yet they knew not the scripture that Christ must rise again from the dead."

Once more: Had Peter understood the character of the gospel dispensation, would he not have known that the Gentiles were to be fellow heirs with the Jews? We think so. And would there have been a necessity for the vision of the sheet, knit at the four corners, with all manner of four-footed beasts, creeping things, and fowls of the air, upon it to convince him that the Gentiles were not to be excluded from the mercy of God? Certainly not. Yet, Mr. Editor, in direct opposition to these plain facts, which, we would think, the merest tyro in divinity could not have overlooked, our college-bred preacher, who has been spending his whole time, for a number of years, in studying divinity, declared, that Moses and Elias taught Peter, on the Mount, the nature of the gospel dispensation, and that having apprehended it he exclaimed, "It is good to be here"!!! This, sir, is a clear demonstration of a fact, which, I doubt not, you have noticed, that preachers and their hearers may be adebts in human systems of divinity, and yet be ignorant of many of the plainest truths contained in the gospel. Or in other words; that a knowledge of Calvinistic divinity, and christian divinity is quite distinct the one from the other. Alas! sir, *that* must be a deplorable state of religious society, when preach-

ers can attempt to prove the peculiarities of Calvinism, from words which were spoken at random, and which, it is certain, had no more bearing upon that system than the first verse of Genesis, or the first verse of first Chronicles; and when people are so ignorant as to receive such preaching as gospel. In vain do we hope to see a reformation to any considerable extent, while such fatal ignorance of the book of God prevails; and such undue reverence of human systems is cherished. Every effort, therefore, in our power should be used to arouse the christian world from their fatal slumbers, to a sense of their rights,—to the reading of the New Testament, the grand charter of our liberties, that they may be prepared and induced to shake off the shackles of human authority and stand forth on the side of truth. We rejoice to know that the influence of human systems is declining, and must decline till they cease to be, and the people of God all become united upon God's own system. May heaven hasten this glorious event, is the prayer of TIMOTHY.

From the Christian Register.

UNIVERSAL RELIGIOUS FREEDOM.

The following letter is from Charles Butler, Esq. of Lincoln's Inn, a leading and venerable member of the Roman Catholic communion. We cannot speak of it more fitly, than in the words of the editor of the Christian Pioneer. "It breathes, says he, "the spirit of pure Christian benevolence, of universal religious freedom. From such men, what can the Protestant world have to fear? Such a spirit it would be well, were Protestants of all denominations to imbibe—such a mind, it would advance the progress of mankind, would they all attempt to equal. The letter was written the day after the public festival in commemoration of the Repeal of the Test and Corporation Acts."

To the Rev. Robert Aspland, Protestant Dissenting Minister at Hackney.

DEAR SIR,—

I have often corresponded with you, but never had the pleasure of seeing you till yesterday, at the dinner to celebrate the Repeal of the Sacremental Test.

This dinner I shall never forget. The speeches pronounced at it on civil and religious liberty—the power of argument—the impressive appeals to the heart—the noble sen-

timents of true Christianity—and above all the generous feelings towards the Roman Catholics, with which they abounded—will neder escape my memory or my gratitude.

You were pre-eminently great. I hung on every word you spoke. When you mentioned with so much sympathy the poor Roman Catholics who have suffered for conscientious scruples, I was lost in admiration of your real liberality, your nobleness of mind, and fearless disdain of prejudice May my country abound with such as you! This, assuredly, is wishing her a great good.

I have advocated the Catholic cause since 1778, the year in which the first bill for the relief of the Catholics was brought into parliament. I had great pleasure yesterday in thinking that I had uniformly advocatied it on principles applicable to the case of all religious dissidents from the Church of the State. Early in life I met with Mr. Locke's first Letter on Toleration, which, you know, comprises all that is to be found in his subsequent letters. His doctrine of religious liberty became mine, and I have undeviatingly adhered to it The sanguinary code of Queen Elizabeth, the Court of High Commission, the Episcopalian persecutions in Scotland, the ejection of the Presbyterian ministers by the Act of Uniformity, the proceedings in Oates's plot, and the scanty measure of religious liberty doled out in the Act of Toleration, I have frequently and loudly lamented and reprobated. As frequently and loudly have I lamented and reprobated the Inquisition, the Marian persecution, the massacre on St Bartholomew's day, the revocation of the edict of Nantes, the expatriation of the Jews and Moriscoes from Spain, and the niggard toleration yet shown to Protestants in some Catholic countries on the continent. I perfectly agree with Father Persons (in his *Judgment of a Catholic Englishman,*) that "neither breathing nor the use of common air, is more due unto man, or common to all, than ought to be the liberty of conscience to Christian men; whereby one liveth to God, and to himself; and without which he struggleth with the torment of a continued lingering death."

In my "History of the English Catholics," I have recorded Mr. Fox's having said to me, that "I should not meet with as many real friends to civil and religious liberty as I seemed to expect." What a stride has the glorious cause taken since his death! What a spring did it take yesterday! But never—never should our obligations to Mr. Fox be forgot-

ten. He took up our cause while it lay shivering on the ground, and to use the words of Gray,

"Ope'd its young eye to bear the blaze of greatness."

In fact, religious liberty was his favorite theme; and when he dwelt upon it, his periods rolled with more than his ordinary magnificence. How greatly did the nephew yesterday bring the uncle before all of us who remembered him! I have great pleasure to say, that when the Catholic Relief Bill was pending in 1791, Mr Pitt exerted all his powers in our cause. You know what favorites we were with Mr. Burke: how Mr. Wyndham spoke of us· that a wish for our emancipation was breathed in the last word uttered by Mr. Grattan. What men were these! How great is their authority!

I am sure, that yesterday, whenever the Duke of Wellington's great and glorious victory at Waterloo, and our hopes of him, were mentioned, it brought to your mind the oration for Marcellus, in which Cicero shows so admirably how greatly a general shares his triumphs with his officers and his soldiers, but that a deed of clemency is all his own. Should not his Grace—should not his Grace's friends—sometimes think of this?

I had the pleasure to sit next to our common friend, Dr. Thomas Rees. May God bless you both! Though we now pray in different churches, may we—may all that joined us yesterday—meet in the tabernacles of heaven, and sing the praises of the Almighty, and bless his holy name through all eternity!

Excuse my taking this liberty, and believe me, with the most heartfelt thanks to you and your friends, for your celestial deeds of yesterday, your and their most obliged and most obedient Servant, CHARLES BUTLER.

Lincoln's Inn, June 19.

Elder Js. McVey writes to the Editor that the religious prospects are good in Baltimore, and especially in Brookville, 30 miles from the city. In this place he has baptized a goodly number.

Elder Christy Sine, of Va. also writes, that there is a considerable revival in his bounds—that since July he has baptized 46, who professed to be born again, and that other Elders, in those parts, had baptized about as many more.

We promised, in our last, to give a particular account of the secession of Methodists in England. We have not room.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

Prove all things: hold fast that which is good."—PAUL

VOL: 3.] GEO: TOWN, K. FEB. 1829. [No. 4

From the Christian Register.

REV. MR. MONTGOMERY'S SPEECH.

We continue our extracts from Mr. Montgomery's speech before the Synod of Ulster.

One argument (continues Mr. Montgomery,) much relied upon by our opponents is, that every society has a right to make laws for the government of its own members, and for the admission of others to its privileges. There is some plausibility, but no solidity in this. No society has any right to make a subsequent law in violation of a previous compact. Now, the projected overture would be a direct infringement of those liberal regulations under which we entered the Synod of Ulster; and if you take from us any power or privilege which we then enjoyed, you are guilty of a gross breach of faith. So much for your power of making laws affecting those already in your body: and now a few words respecting those who claim admission. On this point I assert that you have no power to make any laws, but such as are in accordance with the clear and express word of God. The Lord Jesus Christ is the King of his Church, the Bible is its constitution, and we are subjects bound to obey the laws of his kingdom. Our sole business, therefore, is, to regulate our conduct by the laws contained in the Statute-book; for it is evident that we have no right to alter any law, either to benefit ourselves or to injure others. Upon this principle I shall amply prove, that you have no right to refuse admission to any individual of sufficient attainments, and irreproachable life, who holds such religious opinions as I entertain. "To the law and to the testimony," I bring the matter for trial; and I refer you to the Acts of the Apostles, viii. chapter and 37th verse. You will there find the terms on which the Ethiopian was admitted to baptism by the Apos-

tle Philip. "And Philip said, If thou believest with all thine heart, thou mayest be baptized: and he answered and said, *I believe that Jesus Christ is the Son of God:* and Philip baptized him." Now, does not every Arian believe this with all his heart, and will you dare to refuse admission into the Synod of Ulster to men who would have been admitted to the holy ordinance of baptism by an inspired follower of the Lord? I refer you farther to the 1st Epistle of John, iv. chapter, where you will find explained the manner in which we are to *try* the spirits of men. "Beloved, believe not every spirit, but try the spirits whether they be of God. Hereby know ye the Spirit of God: every spirit that confesseth that *Jesus Christ is come in the flesh*, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist whereof ye have heard that it should come into the world." But where is the Arian who does not most joyfully and most gratefully confess that Jesus Christ is come in the flesh! Yet, in direct opposition to God's word, and to their own knowledge, some of our brethren have had the hardihood to brand us in a public journal with the appellation of "Antichrists, and Men of Sin." I now call upon those ministers, and that journal to retract the groundless calumny which they have circulated against men, to say the least, as respectable and as Christian as themselves! I shall only refer to one passage more, (though I might easily multiply quotations,) to prove that, according to Scripture, we are entitled to the same privileges as any other member of this church. The passage is 1 John iv. 15: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Could language be stronger than this? And yet, although holding my opinions, solemnly *confessing that Jesus is the Son of God*, the Spirit of God may dwell in me to enlighten my understanding and sanctify my heart. Mr. Elder and Mr. Dill have the modesty and good feelings to allege, that I am not holy enough to associate with *them!* I put it to you, "fathers and brethren," is it honest, is it seemly, is it Christian in you, to prescribe stricter terms of communion than those appointed by the Spirit of God, or to put men to inconvenience for maintaining opinions which would have ganied them free admission into the churches of the apostles?

But it has been asked by Mr. Morell, "Where shall we

stop? Shall we admit all professing Christians, Socinians, Catholics, &c.?" I answer: We should just stop with our guide,—with the Holy Scriptures. If we go one step farther, we shall be involved in the mazes of conjecture; and, endeavoring "to become wise above what is written," we shall be lost in endless perplexity and doubt. Upon this ground I would refuse to hold communion with those churches that have "decreed rites and ceremonies" not prescribed in the word of God; because these are "the inventions of men," and I know that woe is denounced upon those who add to the Scriptures or detract from them.

* * * * * * * * *

Mr. Barnett has inquired in the language of Scripture, "How can two walk together except they be agreed?" I would just ask him, "Agreed in what?" Is it in faith, in all the shades of doctrinal opinions, and in all their views of church government? If this be his interpretation of the text, I would advise him instantly to leave that orthodox seat in which he is now sitting; for there is not in it a single man who, in all points, agrees with him; nor probably any two that agree with each other. Surely, then, the agreement required cannot be Mr. Barnett's visionary one, but a real, practicable unity; a unity of kind affections and forbearance; a unity of design to promote the glory of God and the salvation of sinners. I admit, however, that there is a very powerful bond of union amongst our opponents, in one sense. They have agreed to lay aside all their own points of disputation for a season, and to concentrate their forces for a joint effort against the unfortunate Arians. Dr. Wright, although he says, "it cuts him to the heart to think that there is an Arminian in this Synod," nevertheless joins "hand in hand" with Mr. Johnson and other known Arminians, to make war upon the common enemy. This shews great prudence. The Goths and Vandals of old united in over-running Italy, and when they had accomplished their primary design, they fought with each other for the spoil. So will it be with you; when you have suddued us, you can turn your arms against one another to prevent them from rusting through inaction: and in the end we may have many divisions.

There is one consideration which I would most earnestly and solemnly press upon you, my brethren, on the opposite side; and I think I shall not press it in vain. You all admit that you are fallible and sinful as individuals; and you ac-

mit, that no possible combination of fallibles could make an infallible: for although, in chemistry, amalgamation frequently changes the nature of substances, yet in church courts, I believe it will be found that the mass will partake of the same properties as the different ingredients which compose it. Is it not then possible, with all your confidence in the soundness of your own conclusions, that you *may be wrong*; that you may, at this moment, be giving all the weight of your influence to perpetuate *error;* and that "haply you may be fighting against God," at whose tribunal you will one day be answerable for the measures which you are now taking to arrest the progress of the truth! If this be *possible*, if, from the nature of man, it be exceedingly *probable*, I do beseech you for your own sakes, and ours, to follow the advice of Gamaliel: "Refrain from these men, and let them alone; for if this work and this counsel be of men, it will come to nought; but if be of God, you cannot prevail against it." It sounds very well to talk of "supporting the cause of God and truth;" but you should remember, that this is taking for granted the very subject of dispute, viz. whether truth really *be* on your side. If it be, God will sustain his own cause, without such violent efforts on your parts. The mole that raised a hillock to support a fortress was less presumptuous than men, when they speak familiarly of protecting the cause of Heaven. I entreat you rather to attend to the great Christian principle "of doing unto others as you would they should do unto you." Now, suppose that at this moment the majority of this Synod were Arians, and that the tide of popular feeling was flowing as strongly in their favor as it is now doing in yours; I ask, would these circumstances convince you that you were in error? No such thing: you would be then as satisfied of the truth of your opinions as you are at this moment. How then would you feel were we to take such steps as you are now pursuing, to eradicate your opinions, to fill your pulpits with Arian ministers, to expose conscientious Calvinists to inconvenience, and to prevent any orthodox young man from receiving licence to preach? Would not the whole kingdom resound with the voice of your just complaint and indignation? All we ask, then, is even handed justice: let our opinions have fair play; let young men be licensed with their true characters, and let the people choose or reject them as they think it right.

There is nothing more remarkable than the direct oppo-

sition which often exists between the words and the actions of men. This contrast is peculiarly manifested in religion. The right of private judgment is a pleasing and fertile theme at controversial meetings, and at Bible Societies, where all sects meet together, as they ought to do. But let the declaimers come into another situation, and the very right which they so strenuously pressed upon Catholics, they will deny to Protestants; and the Bible which they put into men's hands, without note or comment, they will declare to be inadequate to lead them to salvation, unless they adopt their views of its doctrines. In the same manner they speak most humbly of themselves, declaim about the weakness and fallibility of man, and then act in a way which nothing but immediate inspiration could justify. I have been led to these observations by a statement of Mr. Barnett, who said that he would admit no man to the Lord's table that did not think as *he* did on doctrinal subjects. I never heard any sentiment with more pain. If Mr. Barnett be, as he will freely admit that he is, a fallible and sinful man, I would sincerely ask him, how he dares to stand between any man and his Redeemer, and to render his opinions the standard by which to measure all who desire to become "soldiers of the cross"? It may be, in this uncertain world, that an individual rejected for no moral offence, but simply for supposed error of opinion, should never have another opportunity of testifying his faith and his love by a devout communion; and I do appeal to Mr. B. whether he can altogether enjoy the approbation of his own mind in reflecting, that he has prevented an individual so circumstanced, from strengthening his hope, confirming his repentance, and perhaps, closing his eyes in peace!

Mr. Cook says, "we should all wear the same livery."—Now, I hate livery, because it is a badge of subjection to man. The livery of sects creates as much disturbance as the livery of parties. And, after all, outward conformity by no means implies internal resemblance. Even externally, however, Mr. Cooke's friends will wear but a motley aspect: the collar, and perhaps the sleeves of their liverymay be the same; but the body and the skirts will be as patched and diversified as the pantaloons of harlequin. Stern Calvanism, moderate Calvanism, Arianism, and many fainter shades of difference, never can present a uniform appearance. Variety, indeed, is the immutable law of nature. If we cast our eyes

over this fair earth which we inhabit, how beautifully is it diversified with hill and dale, with lakes and plains, with oceans and continents, with woods and rivers, with the wilderness of nature and the richness of cultivation! In all the extended surface presented to the eye, we cannot find two trees, two animals, nor even two blades of grass, exactly alike.—And if we turn to the beautiful conopy of Heaven, we perceive that "one star differeth from another star in glory."—When I look aronnd upon this assembly, and contemplate the "human face divine," I see the same principle amply recognized in the infinite diversity of features, expression, and intelligence, presented to my view. And, could I penetrate the hearts, and enter the secret recesses of the minds by which I am surrounded, what an endless variety of emotions, and passions, and opinions, should I behold! To attempt, therefore, by human legislation, to produce an absolute agreement in religious sentiments, would be to rise in rebellion against nature, and consequently, against "Nature's God." Wherever such attempts have been made, and just in proportion as they have succeeded, the beauty and the power of religion have declined. In turning the eye back upon the course of time, what a deep and melancholy gloom broods over those ages in which the power of man imposed creeds and confessions, and daringly interfered with the prerogatives of Heaven! The state of our church, before our late contentions, has been compared to the Dead Sea. The comparison will not stand examination. There was no deadness or stagnation among us: there was diversity of mind, but unity of heart: there was an honorable maintenance of our own opinions, and an equally creditable forbearance with regard to the conscientious convictions of others; we met and parted like men and Christians! But, if the proposed measures could succeed, then there would, indeed, be a dead sea of Presbyterianism: inquiry would cease; the salutary agitation of conflicting opinions would be done away; and one unnatural and unwholesome calm would reign over the whole extent of your church. But I rejoice in the certainty that this cannot be: there are conflicting elements amongst yourselves; and the various sects with which you are intermingled, will not permit you to stagnate in heartless inactivity.

The wise man gains more enemies by his virtues, than the vicious man does by his vices.

FROM THE CHRISTIAN BAPTIST.

Extract from the Minutes of the Boon Creek Association of Baptists in Kentucky, for the present year.

"On motion, The following remarks and resolutions were adopted, in answer to a request from several churches composing this Association, for an amendment of her Constitution, so as to make it more Scriptural, or compatible with the word of God, to-wit: This Association having taken into consideration the request of some of the Churches for an amendment of her Constitution, after mature deliberation, she is decidedly of opinion that the word of God does not authorize or prescribe any form of Constitution for an Association in our present organized state. (Our Constitution we have caused to be printed in those Minutes, for the inspection of the Churches in making up their opinion to the next Association;) but we do believe that the word of God authorizes the assembling of saints together for his worship; we therefore recommend to the Churches an abolition of the present Constitution, and in lieu thereof, an adoption of this resolution:

Resolved, That we, the Churches of Jesus Christ, believing the Scriptures of the Old and Nestaments to be the word of God, and the only rule of faith and obedience given by the Great Head of the Church for its government, do agree to meet annually on every 3rd Saturday, Lord's Day, and Monday in September, of each year, for the worship of God; and on such occasions, voluntarily communicate the state of religion amongst us by Letter and Messengers."

This is a most excellent substitute for the annual advisory councils and legislative deliberations of a church representative of churches. Any number of Christians who please to meet at any time or any place for such purposes as the Boon Creek Association contemplates, has all the authority which reason and Revelation make necessary to acceptable service. Instead of a judicial court of inquiry, and of resolves, we have a meeting of fellow Christians for prayer and praise and thanksgiving, for mutual exhortation and edification. It would be a happy era in the history of Christianity if all ecclesiastical courts, whether papistical, episcopalian, presbyterian, independent, or any thing else would regenerate themselves into worshipping assemblies.

In our 2nd No. we noticed the separation which had taken place between the Presbyterian Church at Nicholasville and their Pastor—and that a large majority of the Church had rejected his Calvanistic doctrines and confession; and that they were about to build a splendid house for divine worship. This information we received from what we deemed unquestionable authority. The separation is acknowledged by certain gentlemen; but they deny that the church has rejected the Calvanistic doctrines, and the Confession of Faith; but "we believe," say they, "the doctrines which it contains, are the doctrines of the Bible." We have no doubt of these gentlemen's sincerity in what they state as being their convictions; yet we think that the majority of every Presbyterian Church in the West, do not believe all the doctrines contained in that book, the Church at Nicholasville not excepted. These gentlemen may think we designed to derogate from the dignity of their church at Nicholasville by stating what we did. We assure them, the entire reverse is true. In this we are not alone; and we are persuaded posterity will highly approve such a course. Many Presbyterian preachers evidently prefer preaching the doctrine of the Bible to those contained in their Confession, if we can judge from their late public exhibitions. This observation is common, not only in the West, but in the East. To make this evident I subjoin a piece from the Christian Advocate, printed at New-York, Nov. 7, 1828. EDITOR.

From the Christian Advocate and Journal and Zion's Herald.

"A PROP OF IMPENITENCE REMOVED," OR A NARROW ESCAPE.

In a late number of the Connecticut Observer, there is an article "furnished by a pastor," entitled "A prop of impenitence removed." It relates a conversation between a minister who believes in "the doctrines of grace," as he is pleased to call them; that is, the doctrines of Calvinism; and a certain young lady with whom he happened to fall in company. The minister inquired of her why she should not also share in the revival, which it seems had lately commenced in the place where she lived. The young lady replied, that she had often wished that she *might*, and hoped the time would come when she should be a partaker of this blessing. The minister then inquired whether she was satisfied to let the matter rest here. She answered, "what can

do? My salvation is the work of God—I do not suppose that I shall, of myself, do any thing towards effecting it." He then told her, that it seemed to him she was, to say the least, *practically* wrong on this important subject. He then proceeds to tell her, that she cannot expect pardon, or a divine influence to save her, except she ask for them. He inquires of her whether God has any where undertaken to repent for sinners, or to believe for them. To these inquiries the young lady answers, "He has not, to be sure." "Then," says he, "is there not something for you to do, if you would be saved, notwithstanding the sovereign grace and power of God in the matter?" She replies, "I suppose there may be." This he says was the point to which he wished to direct her thoughts. In concluding the account, he says she promised, with the help of God, to give the subject an immediate attention; and that a few days after this, he was told that Miss S—— was the most anxious among those who inquired after salvation, and soon after she was hopefully numbered with the penitent.

The pastor remarks upon this circumstance, that "it disclosed in a striking manner one resting place of impenitent sinners, who have been educated in the doctrines of grace." He farther says, "I am led to believe scarcely any mistake is more common, or more fatal, than that which converts the agency, the purposes, or the grace of God, into an occasion of doing nothing for our salvation." "Orthodoxy abused to such indifference, will prove as destructive to the soul as the rankest infidelity."

I consider the above scrap of private history as very interesting. It shows how near destruction this young lady came, in consequence of entertaining wrong views of the way of salvation. It exhibits the natural tendency of the peculiarities of Calvinism, which are here denominated "doctrines of grace;" and it shows its *incompetency*. Its ministers, when they would arouse sinners, are obliged to call in foreign aid. He very justly calls it "one resting place of impenitent sinners." I believe Calvinism does furnish a resting place, where many millions have rested to their eternal destruction. The view which Calvinism gives of the purposes, agency, and grace of God, is calculated to make men think they have nothing to do in order to secure their salvation.

Respecting God's *purposes*, Calvinism teaches that "God from all eternity did, by the most wise and holy counsel of

his own will, freely and *unchangeably* ordain *whatsoever* comes to pass." According to this view of the Divine purposes, all events that come to pass, however wicked they may be, are precisely according to God's purposes. We may well say, this view of Divine purposes furnishes a "resting place to impenitent sinners," for it teaches them that all their actions, however wicked they may be, are according to the Divine will, unless his will is contrary to his purposes. How can an impenitent sinner alter God's *unchangeable* decree?

As it respects the "*grace*" of God, Calvinism teaches, that for the manifestation of God's glory, some men were eternally predestinated to everlasting life, and others are foreordained to everlasting death. The number thus predestinated and foreordained is so certain and definite, that it cannot be increased nor diminished; neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. This is the extent of the *grace* of God. According to Calvinism it extends to a certain part of mankind, a definite number, which cannot be increased; it extends to "the *elect* only." The rest of mankink God was pleased to pass by, and ordain them to dishonor and wrath for their sins, although their sins are exactly according to his eternal purposes. This is the soverign grace which Calvinism teacheth! According to this, the young lady here mentioned might very well conclude that she could do nothing towards effecting her salvation; for if she were not one of the definite number which could not be increased what *could* she do? And if she were of that number, which could not be diminished, what need she do to effect her salvation—was it not already effected?

And with regard to the *agency* of God, Calvinism teaches, that all those whom God hath predestinated unto life, and those only, he is pleased in his *appointed* and *accepted* time *effectually* to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation; renewing their wills, aud, by his *almighty power*, determining them to that which is good, and effectually drawing them to Jesus Christ, and they are *altogether passive therein*, until being quickened and *renewed* by the Holy Spirit. Here is divine agency irresistibly working on the elect who are included in an eternal covenant of grace; and they are "altogether passive" in this business, *until* renewed by the Holy Spirit. This is the divine agency taught by Calvinism;

and if it be a correct view of it, the young lady might with great propriety say she need do nothing towards effecting her salvation: divine *agency* would effect it if God had so decreed.

The above peculiarities of Calvinism are called by the imposing title of "Doctrines of grace," and "Orthodoxy;" but I think they are doctrines of "wrath" rather than of "grace," for they represent by far the largest part of the human race as vessls of wrath, and as being made such by the dercee of Godfrom all eternity? There is no occasion of *abusing* this orthodoxy in order to produce indifference in sinners. Only let the doctrinces have their natural tendency, and I will venture to say "they will prove as destructive to the soul as the rankest infidelity."

But it is really curious to observe how this minister, who firmly believes in these "doctrines of grace," removed this "prop of impenitence." How did he do it? Did he quote a part of his own creed? Did he say "God would in his *appointed* and *accepted* time *effectually* call her, and that she would be altogether *passive* therein *nntil* renewed by the Holy Spirit? No—to be sure he did not; but he told her she was *practically* wrong, and that she must do something she must "repent," "ask," and "believe," in order to obtain salvation. But in giving her these directions he certainly departed from his "orthodoxy;" he removed her prop of impentitence with a hammer not his own.

Quere.—Would it not be best to renounce doctrines which naturally furnish such fatal props to impenitence?

New-Haven. T. S.

NO. II.

STRCTURES ON MR. N. H. HALL'S SERMON,

[CONTINUED.]

He says "The eternal existence of the logos, or second person in the divine Trinity is clearly proven by the following declarations in God's word. Prov. VIII. 23–30—I was set up from everlasting, from the beginning or ever the earth was. Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him. Mr. Hall adds, "He was brought up with, or in company with the Father from everlasting, consequently he was eternal."

This is one of Mr. Hall's clear proofs, that a second person, of a supposed Trinity, existed as God from all eternity.

whereas, neither Son, second person in God nor Trinity is mentioned in the Chapter to which he refers.

Suppose I admit the Son of God was intended in the passage quoted, what is then proven? Surely the very reverse of that for which Mr. H. produced it. For were I to undertake to prove, (as he has done) that one person is as old as another, and in doing that, were to say. that the one, set up the other, or that the one was brought up by the other, every one who could understand the meaning of my words, would believe that I had proved the reverse of what I had proposed. Because the one that set up the other, must have existed before he performed the act of setting up, and if the one brought up the other, he must have existed before the one whom he brought up. Acts always imply time, therefore instead of the passage proving the Son to be eternal, it proves that he was not.

Mr. H. still injures his cause, by his comment; because to say, a person or being was brought up, or in company with another, implies a plurality of beings; for whoever thought of a persons being brought up with, or in company with himself. Mr. H. asserts, that because the Son was brought up in company with the Father from everlasting, he was consequently eternal, whereas the word everlasting is explained, not to mean eternal, in the 23 verse, this I was set up from everlasting, from the beginning, or ever the earth was." So that this word everlasting means, according to Solomon, from the beginnings, or ever the earth was. If Mr. H. had noticed the 24 verse, he would have seen that his comment was erroneous! because in this, we have these words "when there were no depths, I was brought forth. Who brought forth the eternal God? Such an idea would degrade the self-existent God. *Being brought forth*, denotes posterior, and not eternal existence. Indeed it is impossible for an eternal person to be either set up, or brought forth.

I wish the public distinctly to recollect, that unless Mr. H. produces proof, for an eternal second person in God, he fails altogether. Such, we believe is the effect of the sermon under consideration.

Says Mr. H. The same doctrine is taught in Micah v. 2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judea, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." There, *from of*

old, and *from everlasting* mean the same thing. If Mr. H. had thought of this it would have saved him the trouble of adducing this passage, to prove an eternal Son. But he concludes, that if the goings forth of the Son, have been from everlasting, he must have existed from eternity, whereas, I conclude, his *goings forth*, mean his acts in the creation: for we are assured, that "God created all things by Jesus Christ." Eph. III. 9. Also, Heb. I. 2. "By whom also he (God) made the world." If *the goings forth* of the Son, means his acts in the creation, it follows, that as these acts determine the time from which Mr. H. concludes him to be eternal, that, instead of their proving this, these acts, or goings forth, prove him not eternal; because an eternal act is no act.

In the 4th verse of this chap. we have additional proof that the being to whom Micah referred, was not the eternal God; for it is declared, "He shall stand and *feed* in the strength of the Lord, in the majesty of the name of the Lord his God." Could words express dependence more strongly? Did the eternal God ever feed in the strength of any being? or in the majesty of the name of any being? Surely not. Besides, it is acknowleged here that the Son has a God, all which prove, at least, that Mr. H. ought to look over his clear proofs again.

The next passage, produced, as clear proof of Christ's being eternal, is from John VIII. 58. "Before Abraham was *I am.*" Mr. H, adds, "*I am* is expressive of a proper eternity." How Mr. H. came to know this, he has not informed us. He might have proved, with as much ease, that the blind man, whom Christ cured was eternal; for he said, *I am*, &c. John XIV. 9. the word *he* is a supplement. We have before proved, that Christ existed before Abraham, as an agent in the creation, which is a full answer to this argument.

I am inclined to believe, that any man, who holds that Jesus Christ is the self-existent God, must be hard pressed for proof when he, as Mr. Hall, produced the following passage in support of it. "John XVII. 5. And now O Father, glorify me with thine own self, with the glory which I had with thee before the world was." Mr. H. adds, "The glory which the Son had with the Father before the world was, is learned from Phil. II. 6–12. 'who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likenes of men.'"

I shall not object to the connection of the two last quoted passages; but will fearlessly assert that both prove the contrary of what Mr. H. intended.

The reader should recollect that Mr. H. was attempting to prove that the Son is eternal, and that he is a divine person in the Godhead, or as he is pleased to call it; in the divine trinity. If this be true, the Son must have been the same being to whom he prayed, at the very time he prayed, which was impossible. If Mr. H. should say, it was the human nature, which prayed to the divine nature, then I would ask him, if the human nature had a glory with the Father before the world was? for it was the same person denoted by the pronoun *I*, that had had the glory, and that prayed for it.

God is said to be unchangeable; yet the argument of Mr H. certainly makes him changeable, because it is necessarily implied, that at the time the Son prayed, he did not possess the glory he once had; therefore, one of Mr. H's. persons, constituting his trinity, must have changed; and if one changed, all his trinity must have changed; for the persons are inseparably connected according to Mr. H's. Creedbook. A bad cause defeats itself.

Mr. H. is equally unfortunate in his last passage; because he assumes the very thing to be proved, and which, I aver, never can be proved, viz: that there is a second person in God. He says, "when was the second person or *logos* in the form of God? &c." Thus taking for granted, that which he has not produced a particle of evidence to prove. This often happens, when a man is determined to support a cause or party. The form of God, may mean the glory, which the Son had with the Father before the world was; but common sense says, that the form cannot be that being whose form it is; nor does the word robbery or equality convey any intelligible meaning, when confined to a single being. The Son exercised no authority upon the ground of robbery; for the Father authorized him to officiate in the great work of saving man; and, in this respect, he was equal to God, not by robbery, but by legal gift. Equality always implies plurality, so that the passage proves the existence of two beings instead of one. Wherever a comparison can be made, identity of being is necessarily destroyed. Of course, unless Mr. H. intended to prove the existence of two supreme Gods, he ought not to have introduced this passage

In the perusal of Mr. H's. sermon, we are required next to see Col. i. 14–20. The evidence in some of these verses, in favor of an opposite doctrine to that of Mr. H's. is so clear, that it would seem prejudice itself would surely give way before such shining light. It is asserted in the 15th verse, that "Jesus Christ is the image of the invisible God, that he is the first born of every creature." Now, I aver, that no being can be the image of himself, consequently this proves clearly that the invisible God and Christ are not one and the same. Again, Christ is declared to be the first born of every creature. Mr. H. may believe as he pleases, but I fearlessly affirm, that the one Supreme God never was born; then it follows, the Son was not the Supreme, seeing he was born. Again, verse 19, we have these words, "For it pleased the Father that in him should all fullness dwell." This shews that the fullness in the Son, depended on another being, even on the pleasure of the Father, as the passage asserts. Mr. H. must have forgotten the object of his discourse, when he introduced these verses to prove an eternal Son.

Says Mr. H. "The proper eternity of Jesus Christ is emphatically stated by the Apostle Paul, Heb. i. 12. and xiii. 8. In these passages it is not intimated that Jesus Christ was eternal. In the first we have these words, "and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." The first and third verbs are in the first future tense, of course expressive of future time; the second in the present tense, which means present time, from which it appears that there is not a word that gives the least intimation of Mr. H's. second person from eternity. This is the point in hand, That the Son *shall exist* eternally, as will all his saints, is clear. Heb. xiii. 8. "Jesus Christ the same yesterday, to-day, and forever." This passage from the context, evidently relates not to the person, but to the doctrines of Christ. Verse 7 reads thus, "Remember them which have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation." Again, verse 9. "Be not carried about with divers and strange doctrines." The true meaning is, that the Apostles invariably preached the same doctrine; and that Christians ought to adhere to it, and not suffer themselves to be seduced from it by the arts of false teachers. Applied to the person of Christ, it

can never be affirmed, in truth, that he was the same yesterday, to-day, and forever, because Christ, as a person, underwent various changes. Is he the same now that he was when born? when he was hungry and weary and faint? when he exclaimed my God, my God, why hast thou forsaken me? enough for the wise.

Mr. H. has drawn the conclusion from the next quotations that Jesus Christ is the Almighty. If he understands logic, he knows that a conclusion is false if the premises be false. I shall endeavor to shew that his premises, in this case, are false, consequently his conclusion must be so too.

In the beginning of the Rev. we are told that God gave this revelation to Jesus Christ: This is saying in plain language that Jesus Christ is not the Supreme or Almighty God; because it is not possible for a revelation to be made to the Almighty or eternal God. The text which Mr. H. adduces, to prove that Christ is the Almighty, is Rev. i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. That this passage refers to the Father, and not to Jesus Christ, the reader only need examine the following texts, Rev. i. 4, 5. "grace be unto you, and peace, from him *which is, and which was, and which is to come*, and from the seven spirits which are before his throne, and from Jesus Christ." The 8th verse refers to the 4th and ascertains it by the definite article *the*. It is the same Lord called the Almighty in the 8th verse, to whom Jesus Christ is added as an additional being. To establish this explanation more fully, if possible, we have the same or similar evidence in Rev. iv. 8, "Lord God Almighty, which was, and is, and is to come." In chap. v. 7. it is said, Christ took a book out of the right hand of this being. Could he take it out of the right hand of himself? In addition to which read Rev. xxi. 22. "The Lord God Almighty and the Lamb, &c." Because Jesus Christ is called the *first* and the *last*, Mr. H. seems to rely on it as conclusive evidence in favor of the eternal existence of the Son. This passage is capable of several explanations, which will involve no contradiction, but if Mr. H's. explanation be true, the most gloomy idea is presented, of which we can possibly conceive. If this passage means the being called Jesus Christ, that as to his existence he was first, it would make him before the Father, whom trinitarians say begat him. If under the same view,

he will be last; then all other beings, Mr. H. among them, must come to an end, or be brought into nonentity, in order to make him last. This doctrine may comfort the damned in hell, believing their pains will cease, but it annihilates all the glorious prospects of the righteous. So far we find no evidence in favor of Mr. H's. eternal Logos or second person.

[To be continued.]

We learn from the Baptist Recorder of Jan. 10, "that the Regular Baptist Church at Oxford, Ohio, has seceded from the White-water Association, of which it was a member, because that Association has countenanced the errors of a certain *Wilson Thompson*, a Baptist preacher at Lebanon, O."

The Church at Oxford has not informed us what those errors are, which were published by Mr. Thompson, and received so generally by the Association; nor have we made ourselves sufficiently acquainted with them to give our readers correct information. Elder S. Clack has promised an expose of them in the subsequent numbers of the Baptist Recorder. Then, it is hoped, we shall be correctly informed. The errors must be of a very serious and destructive nature, we presume, or this church could not be justified in seceding from the union.

The tenure, which has long held the Baptist Church together, is broken; and they appear to be crumbling to dissolution. Some prefer the ancient order of things as contained in the New Testament, and reject every thing as authoritative besides—others prefer the modern order as contained in the Philadelphia Confession—some rigidly adhere to the doctrines of Calvin; while others as rigidly oppose them—some reject the very name Baptist, and take the name Christian only. Some are even joining the Presbyterian church as stated by the Reformer for January, 1829. "A Baptist church in N. York lately under the pastoral care of "Rev." Isaac Chase, has become a Presbyterian church, "by the advice and consent of a council of Presbyterian ministers."

The same appearances of division also exist among the Methodists. In England not long since, we stated that 30,000 Methodists had seceded from that church, after having protested against what they deemed its errors. Having promised a more particular account, we will now redeem the pledge. The first account we saw of this division must have

been written by an enemy of the secession. The true state of the case appears from their own protest, as given by the British Traveller of Sept. 6, and copied by the Christian Register, as follows:

"Their protest among other matters, declaims against the effects of that unchristian and irresponsible authority exercised by the preachers, and confirmed by Conference, in making, altering, suspending, or abrogating laws binding upon the whole Methodist body, without consulting the societies, or any persons appointed on their behalf—a power assumed by no other Protestant authorities in the world, civil or ecclesiastical. They also protest against the Conference securing to themselves the property of the connection in the chapels, schools, &c. built by the people, and for the debts upon which the trustees alone are responsible. They protest against alterations which they say have destroyed the primitive simplicity of Methodism, and defaced its orginal character, and against forms of government, terms of authority, and titles of distinctions, assumed by the preachers, not only without the sanction of the Rev. John Wesley, but in contradiction and contempt of his recorded judgment and writings, and even against the laws of the connection. They protest, finally, against submitting any longer to the unlimited authority of the preachers, as contrary to Christianity, the practice of the primitive church, and the privileges of English sabjects."

We have also seen that the Presbyterians in Ireland are in a high degree of excitement. One party contending for the Bible alone, and liberty from the shackles of men—the other, for human tests of orthodoxy to bind the free mind. A great division among them has recently occurred. Even the Dutch Reformed Church has lately been aroused from their long slumbers by the following event, mentioned in the Christian Register:

A young man of their own seminary, a candidate for the ministry, named Leonard B. Van Dyck, was refused admission into the church of his fathers, in which he was brought up, and in which he intended to serve as a minister, because he entertained doubts concerning two points in theology:—*The eternal generation of the Son of God, and the eternal procession of the Holy Spirit from the Father and Son.*—This has awakened inquiry, and a pamphlet is published in

the City of New-York, of deep interest to the religious community. The title and motto of the pamphlet are

"*Remarks on liberty of conscience, Human Creeds, and Theological School, suggested by the facts in a recent case—By a Layman of the Reformed Dutch Church.*"

"Who knows not that truth is strong, next to the Almighty? Give her but room and do not bind her: Let her and falsehood grapple: who ever knew truth put to the worse in a free and open encounter?"—*Milton.*

The Quakers too, are confused and divided into parties.

These accounts cause party spirits to weep, and howl for vexation; but to us they produce a contrary effect. We have long believed that God would *overturn, and overturn, aud overturn*, till Messiah shall reign alone, and all submit to his government. This cannot be, while popular establishments of long duration stand in opposition to the government of the King of kings; in opposition to one another, and to religious liberty. These establishments must fall in order to prepare the way of the Lord. Never were greater exertions made in any age than in the present to support them. Money, learning. zeal, societies of every grade, and kind, are enlisted by the various parties to sustain their cause. All look for the millenium in their sect and on their plan. If we dare judge from the plans of some, the millenium will commence wlthin 20 years, for within that time, by the American Sunday School Union, by the theological schools, and by the monopoly of printing establishments to issue books and tracts, the whole country will beoome orthodox—and then our President will be orthodox—congress orthodox—state Legislatures orthodox—civil magistrates orthodox—every state officer orthodox—then will orthodoxy be established by law, and heterodoxy be driven from the earth—then will church and state amalgamate—then will the orthodox or prevailing clergy reign and triump over the people. This appears to be the millenium expected by many, when Christ will reign in spirit on earth a thousand years. Should this be the millenium, alas! how disappointed are the expectations of the pious! This millenium was once enjoyed, till spoiled by the Reformers. Is it possible that Protestants will endeavor by the same means as were used at first to restore it? We are comforted in this, that the Lord reigneth, and will bring to nought the counsels of the ungodly. EDITOR.

SABELLIANISM IN THE WEST.

We have lately read the Circular Letter of the Mount Pleasant Baptist Association, published in the Baptist Recorder of January 10. By this letter our former convictions are confirmed, that Trinitarians are very restless, are veering to every point of speculation to evade pressing difficulties. This Association have fled to the refuge of Sabellius, and we think have advanced a few degrees beyond his doctrine.

"We maintain (say they) the unity of the divine essence, and that there is but one God.—Isaiah xiv. 5. Yet we assert from the scriptures that there are three in the Godhead, Father, Son, and Holy Ghost, and that these three are one. 1 John v, 7. The name of the Father may appear greater than that of the Son, or of the Spirit; but as these are names of office, and not of essence, they only describe the nature of the office assumed, which may be greater or less, but as to the essence there is no inequality."

On this extraordinary doctrine I beg leave to make a few remarks:—

1. They teach that God is one, one divine essence. This one God or divine essence is not named Father, Son, nor Holy Spirit; for these names are not the names of essence, but of offices. Therefore the Father is not God, nor is the Son God, neither is the Holy Spirit God. If this be true, the scriptures cannot be; for Paul says, "With us there is but one God, the Father."—now as God is one divine essence, and called the Father, then it follows that the name Father was the name of essence.

2. If the names Father, Son, and Spirit, are names of office, and not of essence; then are those names mere empty sounds, names of abstract nonentities, destitute of all intelligence, power and activity. Therefore, when the scriptures affirm that the Father sent the Son to be the Saviour of the world, they mean that one name of an office, or one unintelligent nonentity, sent another name of an office, or unintelligent nonentity to be a Saviour! When the Son says I came down from heaven, not to do mine own will, but the will of him that sent me—it must mean, that the Son a mere name of an office, or unintelligent nonentity came not to do his own will —(whoever before heard of a nonentity, or name of office having a will?)—but the will of him that sent me,"—the will of another unintelligent nonentity, a mere name of office; and yet this empty name was active in sending! This expo-

sition would be awful, and doubtless rejected by these brethren; yet it is believed to be in perfect accordance with the doctrine they have taught.

3. If the Father and Son be the names of office only, and not of essence, will it not follow that neither the Father nor the Son is an intelligent person or Being? and is not this a plain denial of the Father and Son? John says, "He is antichrist that denieth the Father and the Son."

4. These brethren admit of an inequality of the names of office; but of no inequality of essence. They acknowledge that the Father, Son, and Spirit are equal, but not equal in name nor office, but of essence. This is a novelty in theology. The orthodox never talk of an equality of essence; but affirm that the essence or substance of the Trinity is the same, and indivisible, and so exclude the idea of equality of essence. Does this Association believe in three equal essences or substances, called Father, Son, and Holy Spirit? If so, they contradict themselves, for then these names would be the names of essence, and this essence is one. I would humbly ask these brethren, what do they mean by the equality of the trinity, if it consist not in name, nor office, nor essence?

Strange and inconsistent as it must appear, yet this Association in their Circular attempt to prove from scripture, "a plurality of persons in the Godhead." They say "the doctrine of Trinity is a scriptural doctrine, and we cannot reject it unless we renounce the Bible." Now what is their doctrine of Trinity? A plurality of names of office and not of essence. These names they say are Father, Son and Holy Spirit, and these they call persons. But they cannot without a contradiction admit these persons to be any thing more than unintelligent nonentities; or, according to professor Stuart and his followers, mere distinctions. This Association must surely be in great confusion. Yet it is essential—a *sine qua non* of religion to believe——they know not what,—a tissue of contradictions and absurdities. They are not alone; the like confusion appears in every system of this doctrine we have known. One salvo preserves it from ruin, which is, that it is a mystery. And thus they wrap it up. We design to notice their arguments on shis subject in subsequent numbers, unless more important matter prevent us.

EDITOR.

CINCINNATI, Jan. 5, 1829.

To the Editor of the Christian Messenger.

DEAR SIR—I am informed that it is stated in your periodical of late, that I have renounced the Baptist creed, and have withdrawn from the church, taking with me about 100 members, *this is not so!* I assisted in constituting a Church in this city a few weeks since, "on the foundation of the Apostles, and Prophets,—Jesus Christ himself being the chief Corner Stone." She deemed it due to herself and others to give a declaration of some of her views of the doctrines and commandments of Christ, and is in fellowship with the Enon Baptist Church (which she obtained letters of dismission from) and all other orderly Baptist churches in the land.

As there is also a report in circulation that the church of which I am the pastor has embraced the Arian creed, with myself, in consequence I presume, of the notice given me in your "Messenger," *which is utterly without foundation.* You will do me the justice to insert this letter in one of your papers, as early as convenient.

I am respectfully yours,

JAMES CHALLEN.

Reply to Elder James Challen.

DEAR SIR—Hearing it rumored by some of my bigotted enemies, that the account published respecting you in the C. Messenger (No. 2. Vol. 3.) was not correct, I immediately addressed a note to Bro. J. G. Ellis near Cincinnati, (from whose letter to Bro. T. M. Allen, I had received the information,) requesting him to give the statement as correctly as he could. In a few days he addressed me the following note:

DRY CREEK, Campbell County, Dec. 29, 1828.

Bro. Stone:—Your letter under date of the 27th inst. came to hand this day, and as soon as I read it, I applied to Mr. *Hugh Terry*, a Baptist gentleman from Cincinnati, and made the enquiry you wished me to make. He produced an instrument containing ten articles, which he said was a confession of faith of what is called JAS. CHALLEN's Church.

On the first day of the Presidential Election at Newport, Ky. I fell in company with a Mr. *E. B. Reeder*, a member of Challen's Church (as he told me himself he was) and he gave me precisely the information in respect to Challen's Church that I communicated to Bro. *T. M. Allen*; and in Cincinnati he has since told me the same—that is, Challen's church

was constituted on the Bible alone. You may rely on the above statement being correct.

I am your brother in love, J. G. ELLIS.

I remark to Mr. Challen my astonishment that he should deny that he had rejected the Baptist Creed or Confession of Faith. Have you not, Sir, often expressed your conviction that that Confession ought to be rejected, &c. One who heard you express this sentiment in company, and having heard of your denial, desired me to propose the question to you. Would you, Sir, constitute, or assist in constituting a Church on the Bible alone, as the foundation, if you were a believer in the Baptis Confession! Is not the regular Baptist Church constituted on this Creed as their foundation?—If a particular Church in this connexion withdraw from this foundation, does it not withdraw from that Church *ipso facto?* You will in all probability learn this from matters of fact, not long hence. Could I be heard by you, I would advise you to act indepently on your own convictions. You cannot serve two masters. The report of your having become an Arian, I had never heard till you named it. I am glad, Sir, you reject the Arian doctrines. I believe they are not true, yet I am far from denouncing and anathematizing them in Athanasian style. But you think the report rose from the circumstance of my publishing your defection from the Baptist Confession. This is novel. I never before knew that all the Baptists who seceded from that confession, were accounted Arians. If your language was designed as a squinting at us as a people, we inform you once more, that we are not Arians, but CHRISTIANS; a name given by divine authority, and derived from our Head, Lord, and Leader, CHRIST, the Son of the living God. EDITOR.

Extract of a Letter from Elder ISHMAEL DAVIS, *dated* MONTGOMERY C. H. Ala. Dec. 1828.

Brother Stone: There has been a considerable revival of religion in the region where I live, and it still continues in a tolerable degree; though we are afraid that Sectarianism and proselyting will impede its progress. About 18 have joined us since brother McGaughey wrote you. He is now in this country. The brethren appear to be steadfast in the doctrine of the gospel.

Extract of a Letter from Elder JAS. MCVEY, *to the Editor.*

BROOKVILLE, MONTGOMERY C'TY. Md. Dec. 1823.

I wish some of the Lord's servants of Kentucky could feel

it their duty to come and help us. The Lord is shaking Sectarianism, and many are falling out with their Creeds. And I can assure you that the Christian Messenger is read with great delight in this part of the world—I think it will excite many to the Bible, and that will prove destructive to priestcraft and creeds. Oh, may Jesus reign from sea to sea and from the rivers to the ends of the earth. This is the prayer of one that loves the name of Jesus. Farewell—The grace of God be with you. May he give you wisdom to indite for the Messenger, that it may still be edifying to the saints of God, that never have seen you in the flesh.

JAMES McVEY.

From the Gospel Luminary.

It is about one year and a half since I first came into this county, and my time has been mostly occupied in preaching the gospel. While I reflect upon the goodness of God in convicting and converting sinners, my heart is filled with joy inexpressible. Three Christian churches since my arrival have been planted within the bounds of this county, by Elder Chase and myself. There have been, also, *ninety* members added to the church in Hector and Enfield, most of whom were young converts. E. MARVIN.

Enfield, Tompkins Co. N. Y. Dec. 20, 1828.

OBITUARY.

Died at his residence near Murfreesboro' Ten. the 7th of January, 1829, Elder JOHN BOWMAN. He died the third day of his illness, perfectly composed in mind, and resigned to the will of his God. Having exhorted all around him to the love and fear of the Lord, he fell asleep in the arms of Jesus. With him the Editor has enjoyed an acquaintance for 35 years. He was educated and ordained a Presbyterian preacher in North Carolina, a short time before my acquaintance with him. Some years after, he moved his family to Tennessee, and united himself with the Church of Christ, to which he was truly a father and guide. His piety and good sense were never disputed. His life was exemplary in holiness and meekness. His enemies, if he had any, were few; his friends were many. His family, his neighbors, and the Church lament and feel the loss of him. But it is hoped they willingly yield to heaven her gift.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good." PAUL

VOL: 3.] GEO: TOWN, K. MAR. 1829. [No. 5.

From the Christian Register.

REV. MR. MONTGOMERY'S SPEECH.

We have given copious extracts from the documents relating to the Synod of Ulster, Ireland, and particularly from the speeches of Rev. Mr. Montgomery:

The proposed measures are eminently calculated to violate the rights of the people. You tell them that the privilege of choosing their own pastors is one of the greatest which men can enjoy; but should your overture pass into a law, this privilege will be only a name. Whatever may be their views of the gospel truth, you will permit them to elect no pastor but one that has been measured by the standard of faith, erected by your Committee. But they may obtain a minister, you say, from the Presbytery of Antrim, or from England. Very true: but will you ordain him? By no means. Then must they lose their bounty, to which, as contributors to the general revenue of the country, they are fairly entitled; and their ministers must be excluded from the important advantages of the Widow's Fund. Now, is it not a monstrous inconsistency to tell the people that they have a right to choose their teachers, and then to inflict upon them a pecuniary mulct for the conscientious exercise of their privileges? I appeal to the representatives of the laity, who have come hither to assist in the passing of laws for the curtailment of our liberties, whether they may not be forging heavy fetters for themselves and their children. That they have an unquestionable right to judge for themselves "in the things pertaining their own salvation." I most cheerfully admit; but I do put it to their modesty, their education, and their Christian feeling, whether, as unlettered men, (which they generally are,) and educated under the influence of strange prejudices, they should attempt to force

their opinions upon ministers of the gospel, who have spent a long series of years in education, and reading, and study of the Scriptures, to qualify them for the proper discharge of the duties of their important and awfully responsible situations. I greatly mistake the honest and manly character of the Presbyterian laity if this appeal shall be made to the Elders without effect.

I come now to a very painful but necessary part of my duty, namely, to refute the calumnies uttered against our opinions, by Mr. Elder and others in this house, and which have been most industriously circulated in the world. We have been directly charged with being "no Christians." We shall not fling back the uncharitable denunciation upon our accusers, though we might remind them, "that if any man have not the spirit of Christ," (the spirit of charity and love,) "he is none of his." We appeal from the harsh and prejudiced judgment of our fellow-sinners, to the justice of that God whom we adore, and to the benignity of that exalted Saviour who is the anchor of all our hopes, and who knows that we love him in sincerity and truth. "It is a light thing for us to be judged by man's judgment;" for we know "that so long as our hearts condemn us not, we may have confidence towards God." To our unjust accusers we would only say, "Judge not, that ye be not judged; for wherein thou judgest another, thou condemnest thyself." It has been said, "that we must look upon our opponents as idolators." God forbid. We brand none with odious epithets on account of their conscientious belief; we do not consider them idolators. We believe that they worship as we do, "the one God and father of all;" and that, in their own minds, they have some way of reconciling the worship of the Trinity with the first great principle of revelation—*The absolute unity of God.*—I have heard nothing but Arian prayers since I came to this Synod; nor, indeed, at any other time. In your devotional exercises, the three Great Beings engaged in the gracious work of salvation, are uniformly kept distinct, save at the very conclusion; and as I know that "none can find out the Almighty unto perfection," I shall never accuse any man of being an idolator, because he does not exactly entertain my views of the Divine nature and perfections. Let others judge me as they will: "I judge no man."

The inconsistency and absurdity of another charge preferred against us, namely, that we are both *Atheists and De-*

sts at the same time, has been powerfully exposed by my friend Mr. Blakeley. No man acquainted with the meaning of words could seriously bring forward such an accusation; but the object being to inflame the multitude, Atheists and Deists will produce as much mysterious horror as any other terms which they do not understand. It is melancholy, however, to think that Christian ministers should submit to such arts; for surely the cause of truth cannot be promoted by deliberate misrepresentation; neither is "it lawful to do evil, that good may come."

But, according to Mr. Elder, "we deny the Lord that bought us," and consequently, are exposed to the "bringing upon ourselves swift destruction." Such a shocking and unfounded imputation only reflects disgrace upon its author.- We know too well the forfeiture attached to denying our Redeemer, to be guilty of such base ingratitude and folly. We know, "that if any deny him before men, them will he deny before his heavenly Father." We know that there is none other name under heaven, given amongst men, whereby we can be saved, than that of Christ Jesus." We look up to him with unbounded gratitude, as the "new and living way by which alone there is access to the Father." He is the hope of our salvation as well as yours. I can say with as much sincerity as any man in this house,

"*Jesus my Lord, I know his name,*
His name is alll my boast;
Nor will he put my soul to shame,
Nor let my hopes be lost."

Is this robbing the Saviour of his crown of glory?" Is this "denying the Lord that bought us?" I am almost ashamed to feel indignation against slanders which only merit contempt.

But it seems "we trust for salvation to our own good works" Where Mr. Elder learned this I cannot conjecture; but perhaps his acquaintance with new light ministers is more extensive than mine. This however, I do say, that I never knew any man arrogant enough, or rather mad enough, to claim salvation of God as due to his own merits. Alas! Sir, no man can look into his own heart, or trace back the turbid course of his own life, without being deeply sensible that he cannot stand upon his own righteousness in the presence of that infinitely holy Being, who chargeth even his angels with folly, and in whose eyes the very heavens are not clean? —

But I shall tell you what we do say; we maintain that principles are only valuable in so far as they lead to practice; and that faith is important only as the forerunner of works. We do not consider that religion consists in an empty name, in a vain and self-righteous profession, in the use of technical theological terms, or in despising others; but in the discharge of the great duties of piety and morality, by which we honor God and benefit mankind. We believe that *faith* without works is of no more advantage to the individual possessing it, than the gold of the miser in his coffers, or a mine of wealth in the centre of the globe. Nay, more; we believe that the faith of the Christian which leads not to virtuous practice, is not merely *useless*, but *destructive;* inasmuch as its possessor neglects duty, "or sins against the light," and thereby becomes worse than an infidel." We believe that works are not only the *evidence* of faith, but the very *end and object* of faith: in accordance with the whole tenor of the gospel, and the clear design of revelation, which is intended "to turn us from darkness unto light, and from the power of Satan unto God." We believe, however, that our works must be sanctified by the motives which faith supplies, and that we cannot approve ourselves to God by either faith or works *singly*, but only by both *united*. In fact, we hold faith, or right principles, to be the foundation, and works, or right practice, to be the superstructure of the Christian edifice; and yet, that after all we *can* do, we are still unprofitable servants," and must finally rest upon grace alone.

This leads me to notice the last calumny which has been uttered against us by Mr. Elder, "that we put our hopes of salvation in a *mere creature*.,' Sir, we do nothing of the kind; we rest our hopes of final acceptance with God neither on our own works, nor upon any mere creature, but upon the unbounded mercy and compassion of our Heavenly Father, as revealed unto us in our Lord and Saviour Jesus Chrit. I trust to the candor and honesty of Mr. Elder and his friends, that they will now retract their calumnies, and endeavor to disabuse the minds of their people by acknowledging their errors and misrepresentations. * * * * *

I have been told that the object of the proposed measure is a friendly one towards us, and designed to prevent a division of this Synod. With some I believe this to be really the object; but, with others, I am persuaded the design is to render is so uncomfortable as to induce us to retire of our

own accord, or to remain with you in a state of degradation. This is not a manly and strait-forward course. Were you to commit an open act of aggression, were you to expel us as heretics, we should retire with the advantage of public sympathy; but by encouraging us to remain, and to give our countenance to what we consider unscriptural and tyrannical regulations, you would eventually degrade us, both in our own estimation and that of the world. To this we can never tamely submit; for we know better what is due to our principles and characters. I may here answer the question put by several of you: "Why then do we remain with you, when you so plainly say you do not like us?" My answer is very simple—We have no dislike to you; although "you have despitefully used us." We consider you to be in great, tho' not in damnable error; and we are willing to stay with you for a season, in the charitable hope of eventually bringing you round to sound views and scriptural measures. We believe that our opinions are so accordant with right reason and the Word of God, that in the end they must triumph over error and prejudice; we hope that a "little leaven may leaven the whole lump;" and we shall remain with you so long as there is any prospect of success, in order to do you good. But should our hopes be deceived, and should our consciences tell us that we are wrong to associate with you, I trust we shall know what is due to ourselves, and to the cause in which we are engaged.

One thing has struck me powerfully during this debate, namely, that not one of you has maintained the doctrine of exclusive salvation; whilst many of you have cheerfully admitted that we are respectable men, and that you anticipate the happiness of meeting us in heaven. This is liberal and Christian; but do you not see in what an awkward predicament this liberality places you? It seems our principles are adequate to accomplish the ends of religion in this world—to make us pious and virtuous men; and, what is infinitely more important, to prepare us for happiness hereafter. But, if so, how can you reconcile it with consistency, to act as if those were unworthy to be members of the Synod of Ulster, who are qualified for "the society of the just made perfect!" The truth is, the *heart* often reasons more correctly than the *head*, and I most cordially reciprocate every generous sentiment that has been expressed. I do firmly believe that, through the infinite mercy of God, in his beloved Son, many of us shall

be astonished at the prejudices, and ashamed of the passions, that have agitated and divided us in life.

I do not know that my brethren on the opposite side will give me credit for sincerity when I say that, for their own sake and the reputation of their creed, they ought not to press these measures; but I do honestly assure them, that the proceedings of last year have brought great suspicions upon many, and excited doubts respecting all. When a man professes to believe a creed which is prescribed to him, under the fear of any penalty, or the hope of any advantage, his sincerity is never above suspicion; but if he freely hold certain views of doctrine without any such inducements no man can doubt his integrity. Lying under no temptation to hypocrisy, he cannot be accused of deceit; he may be wrong, but he is honest. The moment, however, that a large body of men, infinitely diversified in capacities and attainments, profess to believe in one common standard of faith, that moment doubts and surmises commence. No one suspects that any member of the Presbytery of Antrim, or of the Independent Church, does not hold the opinions which he professes; but could as much be said for the Catholic Church, the Church of England, the Church of Scotland, or our own Church? It was upon this principle that the celebrated *Bishop Shipley* advocated, in the House of Lords, the repeal of the disgraceful statute which made it felony to impugn the doctrine of the Trinity. "I am not," said he, "afraid of those tender consciences which scruple subscription, or lead men to profess a scanty creed, for I am convinced they believe what they profess; but I do much fear those men that have an extensive faith—who believe every thing, and subscribe every thing." There never was more practical wisdom, nor a greater knowledge of human nature displayed in the same number of words; and I can assure you, that it is thus many of the intelligent laity, just now, think of the ministers and licentiates of this Church. When you profess less, you got credit for more. [TO BE CONTINUED.]

AN APOLOGY.—Some of our friends have expressed their fears that we were digressing from our proposed plan of laboring to unite Christians of every name in the bonds of brotherly love and peace. They think we have attended of late too much to controverted doctrines. We acknowledge their fears may be justly founded. But we ask these friends

seriously, What doctrine of Theology is not controverted at this eventful period? On what doctrine can we speak or write and not meet opposition? If we plead for the divine authority of the Bible alone, as the directory to heaven, and standard of our faith and practice; the creed-mongers oppose us, and turn the attention of the people to human devices. If we endeavor to shew that Chrit's church should be one, and united according to the will of God; and that division and schism in the body of Christ are in direct opposition to the constitution of heaven; immediately the party spirits are roused to persuade the people that it is right to abide as they are in their various sects, and that the unity of Christians is impracticable, and not to be expected. If we urge the propriety of all the followers of Christ being called by his name, without any party distinctions, we are immediately told that the term *Christian*, is a term of reproach given them at first by their enemies. When we preach the ancient gospel, "Reform and be baptized for the remission of sins," so determined are many in their anti-evangelical systems that they call this damnable heresy—When we declare that a man must believe before he can receive the Holy Spirit, or any promise of the New Covenant; the spirit of opposition rages against us, and breaks forth in effusions of invective and reproach—When we preach that God is one, we are denounced for denying the adorable trinity—When we, with Peter, declare Jesus Christ to be the Son of the living God, we are held up to public odium as denying the Son of God—When we declare that God was reconciling the world unto himself by Jesus Christ, we are excluded from the fellowship of all, because we do not believe that Christ was reconciling God to sinners, and paying their debts and satisfying his law and justice, &c. Indeed we must cease to preach and write if we would avoid opposition.

The reasons which have induced us to dwell so long on points of controversy, are these, to convince our brethren who oppose us that what they esteem as essentials of religion are not such; and that they may discover their error in treating with harshness those who have at least equal claims to truth with themselves. It is true, we view them in great error; yet, our charity embraces them as Christians, who love and serve the Lord Jesus, and humbly follow in his steps. We have learned that many contend strenuously for certain dogmas expressed in technical terms, who know nothing of

what they affirm; but when with calmness the truth is stated to them in the language of scripture, they receive it with gladness of heart. If we can convince our brethren that they may not be infallibly right, and that we may not be essentially and certainly wrong, we shall have gained a great point; for such will be honestly led to the Bible to search for truth; and if once led there they will be taught a doctrine paramount to all speculation, which is that Christians are known by their fruits—should love one another, and dwell and walk together in love and union.

We recognize all as brethren, who believe that Jesus is the Son of God and Saviour of the world, and who prove their faith by an humble and unreserved obedience to all his commandments. They may entertain notions of truth different from ours, but their humble, holy lives prove that these notions do not become principles of action, do not influence them to wrong. The greatest evil attached to such notions is, that with many they are considered so important as to exclude from christian fellowship those who may deny them.—This evil is common; but the eyes of many are opening to see it; and seeing, they will correct it. To open their eyes still more to this evil, is the reason why we have written so much on the doctrines of controversy, so much agitated at the present time. The effects produced by our former essays, on many, are good. There is an evident confusion of languages among the various parties—they can scarcely understand one another.—Soon they must cease to build together, and must scatter abroad. Then will God's own people of every sect flow together in one, and live in love, peace and union, according to the ancient order established by the king of saints. For our honest endeavors to effect this, we suffer shame and reproach; but if our Lord be honored, and his Church restored to peace and glory, we suffer cheerfully. EDITOR.

TO ELDER JOHN FLICK, CANFIELD, OHIO.

Dear Brother—Yours of December was thankfully received—in it, you, with many of the brethren, express a desire to see in the Christian Messenger an investigation of Matt. xxiv. 29–35. the conclusion of which passage is, "This generation shall not pass away till all these things be fulfilled." From this you say that some are led to conclude that the Son of man has already come the second time in his

power and great glory; and that all the judgment that ever will be, has already come in the Apostles' days.

Many great and good men refer this whole chapter in Matthew to the judgment of God upon Jerusalem in its final otherthrow, and the consequent destruction of the Jewish polity. Yet these same men have not doubted whether there shall be a future judgment, or another coming of the Son of God to judge the world, and to assign to every one of the human family rewards according to his deeds. This doctrine I shall now endeavor to establish by scripture.

1. Acts xvii 31. "Because God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained," &c. The term world includes the Gentiles as well as the Jews; but the judgment on Jerusalem included the Jews only. The Gentiles were not then judged, but shall be at a future period. "For as many as have sinned without law (the Gentiles) shall also perish without law; and as many as have sinned in the law shall be judged by the law: in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel," Rom. ii, 12—16. In the preceding part of this chapter the apostle was expressly teaching the doctrine of the final and future judgment of God on all the world, Gentile as well as Jew, and of the rewards of all according to their works. And he affirms with respect to Jew and Gentile, that there is no respect of persons with God. Comp. John xii. 48. Now can any conclude from this that all the world was judged and had their rewards then assigned them when Jerusalem was destroyed?

2. This yet future day of judgment is to come when men are dead. Heb. ix, 27.—"And as it is appointed unto men once to die, and after death then the judgment," &c. All must die, or experience a change equivalent to death, Gentiles and Jews, and after this death the judgment is to take place.—"The Father hath given the Son authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." John v, 27—29. Can any one believe that these events took place in the apostles' days?—or at any period since?

3. Paul in Cor. xvi teaches the doctrine of the resurrection, and thus describes the order; "But every man (shall be

made alive) in his own order; Christ the first fruits (from the dead;) afterwards they that are Christ's at his coming (*shall rise and live.*) Did this coming of Christ take place in the destruction of Jerusalem? Or did all the saints of Christ then rise and live? If not then may we confidently believe that Christ will yet come, and raise his saints from the grave.

4. Jerusalem was destroyed in the year of our Lord 70, and John wrote the Revelation in the year 96. Yet John very frequently speaks of the coming of Christ, and of his future judgment of the world.—Therefore these things did not come to pass in the apostle's days; nor since those days, therefore they are yet future.

5. Paul, when viewing the distress, tribulation and persecution of the Christians of Thessalonica, and viewing at the same time the prosperity, affluence and ease of their wicked persecutors, from this draws an irrefutable argument for a future judgment: "Which is (says he) a manifest token of the righteous judgment of God."—Seeing it is a righteous thing with God to recompence tribulation to their persecutors, and to recompence rest to the persecuted, when the Lord Jesus shall come. If there be a just God, the Ruler of the World, we expect to see his justice in his government, rewarding the good and punishing the evil. This we do not see in this world. The good are often seen in poverty, pain, tribulation and distress through life; while the wicked are abounding in wealth, free from pain, blessed with ease and every thing desirable and good. If there be no future judgment, then we must conclude that God has no regard for virtue, nor any hatred for vice; rather that vice is more estimable with him than virtue, seeing the vicious more generally possess a greater portion of the good things of the world than the righteous. If there be no future judgment, then there will of course be no future punishment, nor hell. All the wicked and the good are taken to heaven together! How contrary this to the doctrine of revelation! "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, &c.?" Heb. x, 23. Here is a good man; he lives in pain and sickness and dies in extreme anguish—there is the wicked despiser and rejector of the Son of God; he lives in ease and affluence, and dies in an instant by an electric stroke without pain. Where, I ask, is the sorer punishment of this

man, if there be no future judgment nor future punishment.

I might add many other passages of scripture in proof of the doctrine of a future judgment; but I deem it unnecessary. In bonds of Christian love, I am your brother and companion in the kingdom of our Lord Jesus Christ. EDITOR.

OF THE DESIGN AND EFFECTS OF THE DEATH OF CHRIST, THE SON OF GOD.

Two old friends, John and James, of opposite opinions, had been warmly disputing on the design and effects of the death of Christ. Come, says James, let us cease from this desultory mode of conversation, which is ever unprofitable, and apply to the Book of God for instruction. Let us hear and learn of Jesus, the great teacher from heaven, and the true light of the world. He will explain Moses and the prophets to us, and teach us plainly of the Father and his will concerning us. Surely, if your views of the design and effects of his death be an essential of religion, neither he nor his inspired Apostles would omit to teach us the doctrine. It was agreed by them to read together the whole New-Testament in order, and examine with calmness every passage, with its connexion, where the death of Christ was named. This, they concluded, was the surest way of arriving at the truth.

Having humbly prayed for divine aid, they opened their Bibles, and commenced with the testimony of Matthew. Of the death of Christ they found nothing till they had read to chapter xvi. 21. "From that time forth, began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and raised again the third day." By referring to the other evangelists they found the same things stated. As Matt. xvii. 23. xx. 18. Mark viii. 31. ix. 31. x. 34. Luke ix. 22. By comparing these passages together, they were fully convinced that Jesus literally prophesied of his sufferings, death, and resurrection, which should be accomplished at Jerusalem. The expression *must* suffer and be killed and raise again the third day, engaged them to enquire, why *must* he suffer, &c.? The reason they soon found in Luke xviii. 31, 32. "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles—and they shall scourge him

and put him to death, and the third day he shall rise again." The reason given by Jesus himself, why he *must* suffer. is, that the prophecies respect him might be fulfilled. This is fully confirmed by his words to two disciples after his resurrection. Luke xxiv. 26, 27. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he exponded unto them in all the scriptures the things concerning himself."

Being fully satisfied and agreed thus far, they proceeded to read the testimony of Matthew until they came to Chap. xx, 18. "Even as the Son of man came—to give his life a a ransom for many." By reference they found the same in Mark x, 45, and 1 Tim. ii, 6.

Now, says John, we have come to the very design of the death of Christ, which I have ever believed. The definition of the term *ransom* is found in Exo: xxi, 30. "If there be laid on him (a man doomed to death by law for a certain offence) a sum of money, then he shall give for the ransom of his life whatever is laid upon him." See the poor culprit dragged by law to death! In vain he pleads for mercy, for law knows not mercy, nor can exercise it in granting him pardon. But, says the law, pay down five shekels of gold, and you shall be discharged from death. He pays it, and is released. This money was the price of his redemption, or it was the ransom for his life. Hence it is said "The ransom of a man's life are his riches." Prov. xii, 8.

It was a statute in Israel that all the first born, whether of man or beast should be the Lord's and all these the Lord gave to Aaron, the high priest. Exod. xiii. 13–15. Num. xviii. 15. Yet the first born of man, and of an unclean beast, were to be redeemed. Behold the father in Israel carrying his first born infant son to the tabernacle, and giving it up to Aaron!—Says Aaron, this child is the Lord's, and by his gift it is mine. But you may redeem it by paying five shekels. The father gives the money, and redeems his child from the service of Aaron, or of the tabernacle. This money was the ransom of the child, or the price of its redemption.

Again: Exod. xiii. 13. "The firstling of an ass, (an unclean beast,) thou shalt redeem, (or ransom,) (*tepede*) with a lamb, and if thou wilt not redeem it thou shalt break its neck." See the poor animal doomed by law to death, but

rescued from the sentence by the owner's paying a lamb.—This lamb was the ransom of its life, or price of its redemption.

Again: Psalms xlix, 7, 8. "None of them can by any means redeem (*pede*, ransom) his brother, nor give to God a ransom (*keper*, a reconciliation) for him. (For the redemption (*pedin*, ransom) of their soul is precious, and it ceaseth forever.) From this passage it is evident to me that the redemption of the soul is so very precious or costly, that nothing but the life of Jesus could be a sufficient ransom or price of redemption. Behold the poor trembling sinner doomed by law to death eternal as well as temporal and spiritual—In vain he pleads for mercy—law cannot admit of it, nor grant it—money will not do for a ransom— neither lambs nor the cattle of a thousand hills will do. Nothing less than the blood or life of Jesus can satisfy the law. This was given for many, and then are they released. This is the ransom or price of their redemption.

James; you have given a very accurate and literal definition of the term *ransom*, from the law, with which I am pleased; but your application of Psalms xlix, is certainly incorrect. Let us read the passage and its connexion Verse 6—"They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother nor give to God a ransom for him; that he should still live forever, and not see corruption.—For he seeth that wise men die, likewise the fool.—Like sheep they are laid in the grave, death shall feed on them—and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave, &c." In this whole passage the Psalmist represents this awful truth, that all must die a natural death. The expression, "The redemption of the soul is precious," seems to convey the idea that this redemption applies to the soul, or intellectual part of man. This I cannot believe correct; for it does not agree with the connexion. The words in Hebrew (*nepesh*) translated soul in the text, all the learned know, properly means the *breath* or *life*. So our translators commonly render it; as Exod xxi, 30. "He (the man sentenced to die) shall give for the ransom of his life (*nepesh*) whatever is laid upon him." Parkhust says, "*Nepesh* has been supposed to signify the spiritual part of man, or what we commonly call his soul; I must confess for myself, that I

can find no passage where it hath *undoubtedly* this meaning." Park: Heb: Lex: on the word.

The literal meaning of the word *ransom* is, that something is given to, and accepted by law, by which gift the law relinquishes its claims on the person, and the person is discharged from obligation. Thus the man condemned by law to die was discharged from the obligation by paying a certain sum of money. Thus, the first born of Israel, doomed by law to the service of the tabernacle, were discharged from obligation to serve there by five shekels paid by the fathers for each son. Thus the firstling of an ass doomed by law to death, was delivered by the owner's giving a lamb. The person thus ransomed is said to be redeemed, bought, purchased, delivered, saved, rescued, and freed. "For, (says Parkhurst on the word *pede*, ransom) the 70 render the word by *ruomai*, to deliver, and *soo*, to save; and the vulgate, by *eruo*, and *libero*, to rescue, and to free or to deliver. 1 Sam. xiv, 15. "So the people *rescued* (*pede* ransomed) Jonathan that he died not." Job xxxiii, 28. "He will *deliver* (*pede*, ransom) his soul from going into the pit." Whatever may be the means by which a person is delivered, rescued, saved or redeemed from any evil, that means may be called a *ransom*. Thus Israel were groaning under bondage and oppression in Egypt. The Lord is said to have redeemed, bought, purchased, ransomed, saved, and delivered them.— By what means did he thus ransom them? Surely by his mighty hand or power through his servant Moses. Thus, while sinners are groaning under worse than Egyptian bondage of sin and death, they are said to be redeemed, bought, purchased, ransomed, saved or delivered by the blood of Jesus. This is the means by which these effects are produced, and with propriety his death, together with his life and resurrection, may be called *a ransom*.

The question which divides us, is, How does this means or *ransom* operate in producing these effects? Let us with prayer and searching the scriptures diligently inquire till we meet again. EDITOR.

[TO BE CONTINUED.]

For the Christian Messenger.

We have lately seen a *Circular Letter*, written by Blackstone L. Abernathy, a member of the Union Association He had been appointed by the association, "*to write her Ci-*

cular for 1828." It was presented, but *rejected by no very large majority.* Mr. A. then published it on his own responsibility, thinking that it *contained matter important to the Church of Christ.*

In the commencement of his circular, we are pleased to see the principles of religious liberty ably advocated, and defended—to find him *professionally* averse to human creeds, confessions, and formularies—and contending so warmly for the Bible alone, as the rule of faith and practice;—and that he rejects with honest conviction the name *Baptist Church*, and adopts the more appropriate term, *Church of Christ.*

While we see many things to admire in this Circular, yet we have also seen some things to which we object. We do not understand Mr. A. when he talks of the *visible and invisible church;* we humbly conceive that the Bible knows nothing of these distinctions; but uniformly teaches that the church of Christ is one, and this is visible; as a *city set upon a hill that cannot be hid*—as a *candle set on a candle stick to give light to all*—and not invisible, as *put under a bushel.* This invisible church, he plainly states, is the Baptist Church, *to the exclusion of all others;* which he defines to be the *immersed church;* and in a few sentences after, his *candor* causes him to reject the name *Baptist Church*, and he substitutes the more scriptural name, *Church of Christ;*—then his *visible church*, is the *Baptist Church*, and this his *candor* makes him *acknowledge* is not a Bible *phrase*, therefore no Church—for the *Church of Christ is a Testament phrase;* therefore, *the visible church to the exclusion of all others!!!* As Mr. A. professes to own Jesus himself, *as sole lawgiver* and *Head of the Church*, and as he has rejected all human creeds, will he inform us upon what foundation his *visible Baptist Church* is built? And where, and when his *invisible church* will be exposed to view? What is its foundation? And how membership in it is obtained?

But Mr. A. finds a people whom he calls *Unitarians, Arians*, and *Socinians*, who immerse as well as he. The question is asked, why are they rejected from the Baptist table? He answers, Because *their faith, and their Lord differ so essentially from ours, that they and we cannot be one people.* We are not absolutely certain to whom he alludes by these names; we know of no people or church in our country, who call themselves by these names; and it is believed that those who assume them in the Eastern States and in Europe, do not immerse. The probability is, that he intends the peo-

ple who have taken the name *Christian*, according to the appointment of God, as he indulges in the vulgar cant of the day, and wishes to exclude us from the name, and assume it to himself and his coadjutors.

If we are correct in our opinion, he represents our *faith* and Lord, as *essentially different from his.* We hope not; and fondly trust when he makes a little further *head way* out of Babylon, and tastes a little of the *pure* liberty of the Saviour, and has a portion of that *charity*, without which a man is but a sounding brass or tinckling symbol, his *candor* will incline him to *acknowledge* the error.

We *Christians* have taken the Bible alone, the faith once delivered to the saints, as our *faith.* Is this *essentially different* from his? If so, we pity him. But Mr. A. has strangely forgotten that in the beginning of his circular, he received and advocated the same *faith.* For this inconsistency we are not accountable.

But he may mean that our views and opinions of this *faith* delivered to the saints, are *essentially different* from his.—He therefere rejects us because of our *different* opinion; this he should avow plainly, and then we should understand him. But why is he such an enemy to creeds and confessions, which are only declarations of the views of the faith of Jesus Christ? In fact who would not prefer joining a society with a written established creed, than to join one with a creed or form of opinions, not made known, yet made authoritative? This is the very root of despotism, which we justly abhor.

Mr. A. also asserts that *his Lord* is *essentially different* from ours. We hope he is mistaken. The *Lord*, in whom we believe, we own to be *the Son of the living God,—the only begotten of the Father,—and first begotten and first born from the dead.* We believe that God *annointed him with the oil of gladness above his fellows—that God gave not the spirit by measure unto him—that it pleased the Father that in him should all fullness dwell—that he is the image of the invisible God, and the brightness of his glory.* We believe that *he is the Lord from Heaven—that he came dome from Heaven, not to do his own will but the will of him that sent him*—that *he came to bear witness unto the truth*—that *the Father which sent him gave him a commandment what he should say and what he should speak.* We believe that Jesus the Lord *did no sin, neither was guile found in his mouth*—that *he was delivered for*

our offences. and raised again for our justification—that *for the suffering of death he was crowned with glory and honor*—that *God hath highly exalted him*—that *all power is given unto him in heaven and earth, and that God hath made him head over all things to the Church*—that *he is the way, the truth, and the life, and that there is none other name under heaven given among men whereby we can be saved*—that *he is Lord of all*—and (mark it well) that *God made that same Jesus, that was crucified, both Lord and Christ*—and lastly, whatever is said in the Bible (our precious and only creed) about the Lord Jesus, *we firmly believe.*

Is it for believing in the Lord Jesus above mentioned, that Mr. A. excludes us from *his* table? Is this the *Lord* that so *essentially differs* from his? Does he deny the Son of the living God, the Lord of all, in whom we believe with all our hearts? Did he not in the commencement, profess to acknowledge him King of Kings, &c.—and will he yet affirm his Lord is not ours? As we have distinctly stated who our Lord is, it is now necessary that Mr. A. should bring *his* to view, that we may see the *essential difference* of which he speaks.

But says Mr. A. *our Lord is God; theirs is not.* Does Mr. A. believe that the Lord Jesus Christ is the unchangeable, invisible God? If so, who is the Son of God? Who is the mediator between God and man? If Mr. A. believes that Jesus is the Almighty God, what being did Peter allude to, when he says, "*let all the house of Isreal know assuredly that God hath made that same Jesus that was crucified, both Lord and Christ.*" Now if Mr. A. be correct, then the Jews killed the God of heaven, and some other being raised *his God* from the dead, and made him Lord; or he must believe that his God was killed, raised himself from the dead, and made himself Lord and Christ.

Does Mr. A. believe that the *invisible* God was born of a woman, was crucified, was raised from the dead, had all power given him, and was made Lord and Christ. If so, how could he die, and yet change not? who raised him from the dead? who gave him power, &c. &c.?

Again, says Mr. A., *they will not give to our Lord the glory due to his name.* Now as we claim the Lord Jesus as *our Lord*—and it being evident he is not that God, whose Son he declares himself to be—and as Mr. A. affirms that *our Lord* is not his Lord, we cannot say what is "*the glory due*

to his" Lord's "*name.*" We can, in a few words, state the *glory*, that we (Christians) give *our Lord.* We believe *that at the name of Jesus every knee should bow—and every tongue confess him Lord to the glory of God the Father*—that *all men should honor the Son even as they honor the Father, and that he that honoreth not the Son, honoreth not the Father that sent him.* We adore and give *glory* to him, *who loved us, and washed us from our sins in his own blood, and made us kings and priests unto our God and his Father; to whom be glory and dominion forever and ever*;—and we expect, through all eternity to sing—*worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.* This is the glory and honor we delight to give our exalted Lord and Saviour; and as Mr. A. affirms we do not give glory to his Lord, will he be so kind as to tell the world, in his next epistle, who his Lord is, and what is the glory that is his due. We hope he will still remember the text, which says there is *one Lord.* The one *Lord* spoken of by the Apostle, we believe in, and honor, if not, we would thank any one adequate to the task, to shew us our error. I am willing to exchange error for truth, at any time, with any man.

It is very questionable whether Mr. A. gives the Lord Jesus any *glory* whatever. For if he believes that Jesus is the unchangeable God, he must then believe further, that his unchangeable God did change!—from life to death, and back to life again, with all the train of inconsistencies that belong to such absurdities—and if this is his character, he, of course is not the Son of God, because he is God himself. And if Mr. A. refuses to give glory to any other being, but the God of Isreal, it follows that he gives Jesus no glory whatever.—He that honoreth not the Son, honoreth not the Father.—Will Mr. A. refuse to *worship* this exalted Prince and Saviour, and have no *hope of salvation through such a Lord?* Pitiable is the condition of that man who refuses to look for salvation through the *Lord*—the only name under heaven *by* whom we can be saved!

Having now distinctly stated that the *one Lord*, in whom we trust *and hope for salvation*, is the Son of God, the Saviour of the world; and as Mr. A. indignantly rejects our *Lord* as *his*; if he would tells us what other *Lord* he trusts in, we might help him to some *essential differences* in character. To save all ambiguity in future, will the writer of

this rejected circular inform his readers in his next address, who are the Unitarians, Arians, Socinians that immerse? Where are they to be fouud? I know of no such people in the West. But I know many *Christians*, who have received the *one baptism*, believe in the *one Lord*, and are walking by the *one faith*, who have such epithets as the above, applied to them by the vulgar and malignant. But surely this letter-writer will not, *like a child, talk as a child*, by stigmatizing an unoffending people, with the *nick-names*, bestowed by the ignorant and malevolent Such conduct would not be so exceptionable with a *babe in Christ;* but if he is *a man, let him put away childish* things.

We christians have for our *faith*, the word of God—for our Lord, the Son of God, to whom we give the glory that is his due—and as Mr. A. has a different *faith*, what is it? And having a *different Lord*, who is he? Speak out plainly. Do not indulge in inuendoes and nick-names—and when you speak, *watch*, for unless you possess more adroitness, than in all human probability you have, your system will run you into an absolute denial of the Lord Jesus—or your *Lord* will turn out to be a mere man, a human being—then truly will your *Lord be essentially different* from ours. *Who is an anti-christ but he that denieth the Father and the Son?* We should not have noticed this rejected circular, had not the writer in the commencement, appeared as the champion and advocate of gospel liberty, but in the sequel exhibited a narrowness of soul, a kind of intolerance, and a want of charity, that shew he is yet a stranger to gospel liberty.

If the Savior as you say, (and correctly too) has invested no man or set of men with legislative authority, from what source did B. L. A——. derive authority to reject from the Lord's table any one, who submits to his guidance; believes in him with all his heart, and walks as much like a Christian as you, Sir, or those with whom you are associated?—Take heed, Sir, lest while you desire to be regarded and hailed as a champion in the cause of religious freedom, your works may declare you an advocate for the most rigorous despotism the world has ever felt—viz: the capticus whims and ephemeral caprices of poor caring mortals. Such reformers as Mr. A. are becoming common in our country; but their conduct clearly evidences that they have only left their human creeds, in word and not in deed and truth—for their fruit is generally the same after their professed conversion

from human systems as before, viz. intolerance, bigotry, railing, &c. Now, *our Lord* has told us, *that by their fruit you shall know them.* But thank God Jesus will reign until his foes are made his footstool—therefore let the earrth rejoice. The sectarian world is now in commotion, partyism is shaken to its centre—its final otherthrow we believe is rapidly approximating—and soon this anti-christian fabric will fall before the light of heaven. But I dismiss this letter for the present. PHILIP.

To the Editor of the London Courier.

THE BOOK OF JASHER.

Sir: Having seen in your paper of the 8th, a paragraph, extracted from the Bristol Gazette, announcing that an important and interesting discovery in biblical literature has been recently obtained, which will excite the attention of the Christian and man of letters, viz: the *Book of Jasher*, mentioned in Joshua, Chap. 10, and 2 Samuel, Chap. 1, and that it was procured at an immense expense by Alcurin, the most eminent man of his time, from the city of Gazan, in Persia. I beg leave to inform you, for the satisfaction of those biblical students who may read your paper, whether Jews or Christians, that I am in possession of the *Book of Jasher* in the Hebrew language, which I did not procure at an immense expense, but accident threw it in my way in meeting with an Israelite from Barbary, who presented me with it, without knowing its value; and I am now translating it into English, and it will be published shortly, with the Hebrew on one side and the English on the other, with notes critical and historical—and what is rather extraordinary, I was this day busily engaged in translation when a glance at your paper, rivited my attention to this singular and unexpected paragraph, as I had made many previous enquiries concerning it of my literary friends, and they had never heard of its existence. The book, it seems, has been preserved by the Jews in the East, and some few copies were printed in Poland twenty years ago.

It is written in that plain and beautiful style that will sufficiently testify its great antiquity, and which is the chief cause of my publishing it, with the Hebrew text attached to it; and however much I venerate the sacred scripture, and however infinite I consider the distance between this book and the inspired volume which we possess, I am still bold

to declare that its language is equally beautiful, and throughout one hundred and sixty pages it keeps the same chaste elegant, and historical style as that much admired part of Scripture—the history of Joseph. It commences with the creation of man, containing very copious accounts of Jewish records, not all mentioned in scripture, and reaches as for as Joshua. The two places in Scripture wherin the Book of Jasher is mentioned, are beautifully cleared up throughout this Book, particularly that in 2 Samuel, Chap. 1. ver. 8.—"Also, he bade them teach the children of Judah the use of the bow; behold it is written in the Book of Jasher." It also elucidates many other parts of Scripture, and will set right some of the most perplexing parts of chronology.

But I do not suppose it has come down to us as pure as the sacred volumes—and I have not the least doubt that some few parts of it are of a later date than the body of the book, but even these comparatively modern parts bespeak an antiquity of upwards of two thousand years. I have already translated one half of the book, having been encouraged to the task by some Christian friends; who possess a fervent zeal for the House of Israel, and an attachment to Hebrew literature. When I return to Liverpool, which will be shortly, I shall issue forth the prospectus of the work, and it will be published by subscription, I should therefore be glad to hear something more about the copy that Alcurin obtained, and whether it be in the Persian or Hebrew language.

Respectfully yours, M. SAMUEL.
Of 104, St. James' street Liverpool.

Kelso, Nov. 14, 1828.

The heavenly inhabitants.—After the excellence of the place, consider the nobleness of the inhabitants; whose number, whose sanctity, whose riches and beauty exceed all of which it is possible to conceive. What can there be more admirable, or what, if well considered, can excite so great astonishment. There the angels discourse, the archangels serve, the principalities triumph, and humble souls rejoice, the authorities rule, the virtues glisten, and thrones sparkle, the cherubims shine, and seraphs burn, and all sing praises to God. And if the company and intercourse of those good beings is so sweet and so amiable; what would it be to have intercourse there with all the good, to speak with the apostles, to converse with the prophets, with the martyrs, and

with all the chosen? And if it be so great a glory to enjoy the company of the good, what will it be to enjoy the company and presence of *Him*, to whom the morning stars sing praises, at whose beauty the sun and moon wonder, and before whom, the angels and sovereign spirits of heaven kneel down! What will it be to behold the Universal Good, in whom is all good? What, to behold that greater world, in which are all worlds? And what to behold Him, who being *one*, is at the same time, *every thing;* and who, in knowing the most simple perfection, embraces all perfections.

Spanish Work.

Extract of a letter from Elder SAM'L KRATZER, *to the Editor, dated* "PARK COUNTY, Ia. Jan. 27, 1829."

"The Lord's work propers in these regions. Since Oct. last, I have assisted in planting four small churches. and considerable additions are made to those planted before. Next Lord's day I expect to immerse five more.

Extract of a letter from Elder J. POWEL, *to the Editor. dated* "CLERMONT COUNTY, O. Feb. 4, 1829.

"Since May last, In the bounds of the Church at Salem between 20 and 30 have been added; the appearance is yet good. At Bethel between 15 and 20 have been added, and the prospect is still encouraging. The Church five miles above Little Miami, (its mouth,) has had some additions. Last summer we constituted a new Church between Bethel and Cincinnati, and six have been added since."

Extract of a letter from Elder T. M. ALLEN, *to the Editor, dated* "FAYETTE COUNTY, Ky. Jan. 28, 1829.

"We had a few days ago larger congregrtions and better meetings in Paris, than we have had for some time past. The house was crowded each night and on the Lord's day. Five were united with the church during the meeting."

Extract of a letter from bro: D. H. HATHAWAY, *to the Editor, dated* "LEWIS COUNTY, Ky. Feb. 12, 1829.

"Bro: Stone—About 60 souls have been added to the church on Eagle Creek, Ohio, within 10 months—about 20 added to the church on Cabbin creek, Ky., and about 10 or 12 on Stout's run, Ohio. I assisted in constituting a church lately of twelve members, near the mouth of Scioto. The good work is advancing there. Within 10 months I have immersed upwards of 100."

NOTICE.—*For the Christian Messenger.*

On the 8th of April next, at 9 o'clock, A. M. a debate between J. STAMPER, Presiding Elder in the Methodist Church, and W. D. JOURDAN, a member of the Church of Christ, will be opened. The proposition to be discussed is—*Jesus Christ is the very and Eternal God.* The seat of action is Marrowbone Meeting House, Cumberland County, Ky. Mr. J. Stamper takes the affirmative, and Mr. Jourdan the negative of this proposition. It is to continue three days, if no more; neither to exceed one hour in any one speech.

INFORMANT.

Such meetings may be profitable, if rightly conducted. Most commonly more evil than good grows out of them. Victory, not the love of truth, is too commonly the dominant principle; and the audience is enlisted on one side or other of the litigants, and very frequently imbibe their spirit; by which the peace of the whole neighborhood is disturbed. It is humbly hoped that if these brethren will engage in this controversy, that in the fear of the Lord they will do it. Let them avoid personalities, and confine themselves to the subject of debate in the spirit of Meekness. Let them remember that they are to be examples to the flock.

EDITOR.

SCOLDING.—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then can they govern others? Those who govern well are generally calm; they are prompt and resolute, but steady and mild.

Christ. Reg.

SECTARIANISM.

At the last trump, the holy scriptures say,
We shall be judged according to our *deeds;*
To this sectarian bigots answer, nay,
We shall be judged according to our *creeds.*

Alex. Gaz.

A FRAGMENT.—"I shut the mouth of that infidel," continued the young parson, "so that he could say nothing farther." "That may be," said Mr. Wise, "but did you win him over to your side? Did you gain his conscience? Did you gain his heart? "No," said the parson. "I scarcely needed your answer," said Mr. Wise, "I knew you had done

him no good else you would not thus have boasted that you had shut his mouth. This boasting betrays a pride of intellect, which is utterly inconsistent with usefulness to this class of people—I never knew any infidel benefitted by a conversation which was afterwards told." Thus spake a *wise* man. Read it, ye who are set for the defence of the gospel, and be *wise* yourselves. The reason why men who relate conversations of this kind are not useful to infidels, is that they have a proud and selfish, or vain and worldly spirit, the evidence of whose existence is found in the fact of their relating such things. This spirit will hinder their usefulness.

If any one's head or tongue should grow apace, and all the rest stand at a stay, it would certainly make him a monster; and they are no other, who are knowing and discoursing Christians, and grow daily in that respect, but not at all in holiness of heart and life, which is the proper growth of the children of God.—*Leighton.*

Several communications are on hand, which shall be attended to hereafter. C. Sine's shall appear in our next. It is hoped that my agents and patrons will not neglect to aid me in pecuniary matters. To many my warmest thanks are tendered for their promptitude in remitting to me in due time. My agents and post masters would confer on me a favor by advising me in time of such as have discontinued to take the Messenger. For neglect of this my loss is serious. Some, of whom we hoped better things, move off without settling with my agent; to them the Nos. are still sent by us, not knowing of their removal. We hope this evil will be corrected in future. EDITOR.

OBITUARY.

Died lately in Lewis county, Ky. the consort of Stephen Halbert. She was patient under her severe illness, having an unwavering confidence in her God, and a blissful hope of immortality. She had been a member of the Church of Christ nine years.

Also, JOSEPH PATTERSON, at a very advanced age, in Fayette county, Ky. He lived and died a christian beloved by all who knew him.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL: III.] GEORGETOWN, KY. APRIL, 1829. [No. 6.

From the Christian Register.

REV. MR. MONTGOMEY'S SPEECH.

(CONTINUED.)

But a still greater evil has arisen from your past proceedings, and must be increased by your present measures.—I mean, that the preaching of the gospel has, very generally, been diverted from its legitimate channel. Controversy, controversy, interminable controversy, is the order of the day! Ministers, to remove suspicions from the minds of their people, and to gratify the prevailing taste, are constantly dwelling upon "debatable land," whilst probationers have no hope of success, unless they shew themselves powerful in "the strife of words." Even in our own assembly, what has been spoken of since we met—but *opinions*. Not a word about practice; not a syllable about correcting each others *vices* and *follies*, or reforming the *morals* of our flocks.—This is very different from the conduct of "the Great Preacher of Righteousness; very different from the course prescribed by the orthodox Apostle Paul to his son *Titus*, when he sent him forth as a Messenger of Grace. He did not exhort him to decry morality, nor merely preach it occasionally as a sort of decent adjunct to abstruse doctrinal harangues. No; he enjoined him to make virtue the sum and substance of his preaching:—"These things I will that you affirm *constantly*, that they which believe in God might be careful to maintain *good works;* for these things are good and profitable unto men." No doubt he preached as every minister ought to do, "Jesus Christ and him crucified," as the foundation of the sinner's hope, and the ground work of the Christian's holiness; but he never forgot the end of all preaching,—the restoring of the sinner "from dead works." How different is the prevailing system of public instruction in these latter days! And how awful is the responsibility of those who turn the attention of the multitude from the duties of life to the controversies of men!

In answer to all these arguments, for a milder, a more rational, and a more Christian course of procedure, we are told; "that a great ferment exists amongst the people, and that something must be done to allay it." Very true; a great ferment does exist.—The prophetic words of our Saviour, who foresaw that the evil

passions of men would pervert the benevolent object of his mission, are fully verified—"I come not to send peace upon earth, but a sword." Were that ancient philosopher alive, who, in the commencement of the gospel dispensation, exclaimed. "Behold how these Christians love one another!" he might now with equal propriety, ejaculate, "Behold how these Christians hate one another!" But whatever ferment exists, we are nor to blame. You kindled the conflagration, and you are bound to extinguish it, without molestation or injury to us. We have broken no compact; we have never interfered with your opinions; we have raised no unjust clamor against you. The existing evils are of your own creation, and you have no right to make us the victim to appease the wrath which you yourselves have excited. The condition of our hapless country is deplorable; the state of our own church is distressing; but my friends and myself are guiltless of these calamities. Let those answer for them who produced them; "we have neither lot nor part in the matter."

How strange it is, that the favored work of God upon earth is that being in all nature which seems least to answer the design of its creation! I was never more forcibly impressed with this melancholy fact, than upon the evening of Monday last, when travelling over the beautiful district of country between Dungiven and this place. The glorious sun cast his golden mantle over the mountains, and the valleys reposed in shade; the song of cheerfulness ascended from the peasants at their toil, whilst the children were joyfully collecting fuel for the bonfires and festivities of Mid-summer's-eve. As far as the eye could reach, innumerable flocks and herds were browsing in peace upon the green pastures, and the very air was impregnated with myriads of animated beings. Throughout the wide extent around and above me, all was life, and tranquillity and happiness! Not a single sound of sorrow smote upon the ear, nor a single object of misery passed before the eye. In the midst of that glorious temple of Nature, my soul instinctively ascended in devout aspirations of adoration and gratitude to the benignant Author of such extended and diversified enjoyment. I felt happier in my own existence, and in that of all animated creatures; and I did not believe there was a being upon earth whom such a scene would not have soothed into tranquillity and benevolence. In this, however, I fear I was mistaken; for on journeying on through an ever-varying scene of beauty and happiness, I think I did discover one object uncongenial with the time, and the circumstances, and the place. It was a Christian minister, travelling to this scene of our meeting. His eye dwelt upon me, but not in friendly recognition; his face was towards me, but no smile played upon his features. My heart sunk within me, to think that men, and Christian men, should have been the only beings who, on that glorious evening, were deficient in kindly affections. Oh! surely such things are not congenial with our country, nor with our religion. Nature has given us a fair and fertile abode,—Providence has blessed us

with generous hearts and liberal hands,—and the gospel of peace has long been the inmate of our dwellings! Why, then, is our country a universal theatre of contention? Why are Christians of the same communion arrayed against each other? Why? Because men presumptuously interfere with the conscientious belief of their brethren, and spend that time in forming plans of annoyance, which ought to be dedicated to officers of peace!

I do appeal to my brethren whether these be times in which any church; and especially any Presbyterian church, should occupy itself in devising schemes for the curtailment of Christian liberty? Is it in the nineteenth century, when even Catholicity is evidently relaxing her grasp, when the Established clergy and the Legislature have given a signal proof of the progress of liberal opinions in the repeal of the Test and Corporation Acts—is it at such a time, that we should retrograde, and surrender the fundamental principles of our church? If we do, a death-wound will be inflicted upon Presbyterianism; division will follow usurpation; weakness will succeed division: and though individuals may chiefly suffer in the beginning, the church must suffer in the end.

From the excited state of public feeling, and from the observations of many ministers and elders, I think it is evident that we are not, at present, in a proper condition to come to a sound and impartial conclusion upon the important subject before us, which involves the very constitution of our church. I therefore do entreat my brethren to pause, and to allow these weighty matters to lie over for consideration, as enjoined by the salutary regulations of our code of discipline; for at least one year.

In the mean time the popular ferment will have time to subside; and I now beg leave, in great seriousness and sincerity, to propose a plan to our opponents, which, I firmly believe, would ultimately lead to the triumph of truth. I know that my opinions have been grossly caricatured and misrepresented; and it is possible, that in our hands, yours may have suffered in the same way. Now, whlist we continue without any regular channel for the mutual interchange and explanation of our opinions, these misconceptions must be perpetuated. From the very nature of man, the pulpit will increase, instead of diminishing misapprehensions. Confident in his own views, every minister will necessarily bring them forward with the greatest possible force; whilst, without any impeachment of his honesty, he may not introduce the strongest arguments of his opponents. If this be the case, under the most favorable supposition, how much less chance is there of truth being ascertained where ignorance, prejudice, or dishonesty is concerned! The press, in its present state, will not be more effectual. The multitude of trashy, virulent, and unprincipled pamphlets that are put forth, and which are read only by partisans, have no tendency but to inflame the passions and mislead the mind. That calmness, seriousness, and deliberation which are necessary for the investigation of truth, can never be attained under such a system. The contending parties

must have the means of deliberately comparing their opinions with each other, and with the Word of God, and also of correcting any mistakes or misrepresentations that may occur, before justice can be done to both sides. Such an investigation might shew us that we do not differ so much as we now imagine, and thereby bring us nearer to each other; and, at all events, it would make our respective systems better understood. In order to accomplish this most desirable end, I propose, seriously and affectionately, *That a Monthly publication shall be issued, at the mutual expense, and under the mutual management, of Calvinists and Unitarians, in which each party shall occupy the same number of pages (say 30 or 50) with articles in support of their peculiar opinions, either original or selected, as they may deem expedient.* Such a work would be eagerly read by all parties; the sparks of truth would be elicited by collision, and the ancient piles of error would be consumed. *Falsehood* is only dangerous when she walks forth alone; having a bold air and confident demeanor, she awes the timid and imposes upon the weak: but she cannot long appear in the presence of her lovely rival, *Truth*, before the counterfeit is detected.

To my Calvinist brethren such a proposal must be peculiarly acceptable, as it will afford them free admission into what they call the dominions of error: for I here pledge myself, that we will place the publication within reach of all our hearers, provided they will do the same with regard to *theirs*. We will most sincerely thank them: if they can convince us, by sonnd argument and the Word of God, that we are wrong. In the triumph of truth, we shall most heartily rejoice: it is all our aim: and if they prove her to be on their side, we shall instantly desert the ranks of her enemies, and join the cohorts of her friends. *We* can have no motive for clinging to error: the applause of the world, the fashion of the world, the interests of the world, are all upon the opposite side. And I can assure you, that we are not so destitute of the ordinary feelings of men as to prefer, without good cause, an angry sky and barren rocks to bright and fertile regions. On the voyage of life, we would much prefer sailing before the gentle breeze of popular favor to being "tost by the tempest of evil tongues," but we know that "favor is deceitful," and whatever may befal us, we shall not, at least; "make shipwreck of our integrity."

I am confident my proposal will not be declined by our opponents, upon the futile pretext of not desiring to circulate what they are pleased to call "*poison:*" for they know that their powerful *antidote* will go along with it. We might with just as much reason call their opinions "*poison*," but we are so confident of the efficacy of our *remedies*, that we have no fear of its effects. If, in bringing our separate systems to the standard of the Word of God, the comparison should be in our favor, no doubt we shall be gratified; but should the result be against us, we shall still be pleased; we shall cheerfully confess our error, and heartily embrace the truth.

I do, therefore, most earnestly entreat this Synod to pause, and to adhere to its own established and salutary laws. Delay, in so important a case, cannot be dangerous; but precipitancy may involve the most deplorable consequences. Whatever may be the result of my appeal, however, I shall never cease to be sincerely grateful for the patience, the kindness, and the attention with which I have been heard, through so tedious and desultory an address.

THE GOSPEL PLAN OF SAVING SINNERS.

NO. I.

From the title of the subject proposed for consideration, the writer hopes a sufficient degree of interest will be excited to cause an attentive perusal of this and his future numbers. Something has already been said in the Christian Messenger on this subject; and had that attention been bestowed on it, which, I think, its importance demands, my humble pen would not have been engaged in writing for the public at present. It is hoped that the following remarks will awaken a spirit of enquiry, and that abler pens will take up the subject, and do it that justice which it merits.

The human mind seems much disposed to shun the simplicity of gospel truth. Schemes have been set afloat on the wide ocean of conjecture, but few, it is thought, have completely entered the gospel channel. Many of these schemes are thought to be admirably formed, and to question their correctness is almost esteemed as an act of impiety. But as the plans of men are often opposed to each other, it is evident that they cannot all be right. Human wisdom is a very incompetent guide to immortality. It therefore behoves every man to have a divine instructor, to whose demonstrations he should attend; and not according to his own views of fitness or propriety.

We need only compare the instructions of teachers of the present day, with those of the Apostolic age, to discover that we have greatly departed from the gospel plan. One tells the desponding mourner, that he must hear *Sinai's thunders roar;* that the *law must kill him*, in order that the gospel may make him *alive;* that he must *get* religion and *then* be baptized, &c. Another tells him to *pray—agonize*—you will *fall into hell if you do not pray*—strive on, and the *Lord will come presently*, &c. Thus the affrighted creature strives to work up his feelings in vain. He expects to hear a voice; see a light; or feel some miraculous operation; and he is not disposed to have religion, without working hard for it.

How different were the instructions of Christ and his Apostles. The enquring penitent was instructed to "*believe on the Lord Jesus Christ;*" to "*repent and be baptized* for the remission of sins." They did not say, *pray for faith—agonize—and wait for God's good time—bring an "experience of grace," and then we will baptize you.* No. These simple men appeared to know nothing of the

circumlocution of modern theologians. They "spake as they were moved by the Holy Ghost." They spoke the simple language of Canaan; and the happy consequence was, thousands were added to the Church in a day.

In the kingdom of nature, there are established laws, which the husbandman must observe, in order that the prolific earth may reward his labors. Should he plant his crop in December, he might, by art, raise a few blasted ears; but it would bear no comparison with an autumnal harvest. So, in the kingdom of grace, God has established a plan for the salvation of man, simple, plain, and definite. If we strive to advance the kingdom of Christ, out of the plan of Heaven, we may reasonably expect to have about such success as the man who plants his crop in the winter: on the contrary, if we act upon the gospel plan, we may look for the glories of the Apostolic age to return.

Perhaps the reader is ready to say, enough of your *gospel plan*. I fear you are one of those latitudinarians—one of those disorganizers who have of late been distracting the Christian world, with their visionary notions. Before you pass sentence, suffer me to "beseech thee to hear me patiently;" then you will be the better able to judge. It is my design to prove, that the *ordinary* practice of the Apostles was to baptize a repenting sinner, in order to the remission of his sins, and to the receiving of the Holy Ghost; and as they were under the guidance of the Spirit, they doubtless acted correctly. The plan on which they acted, must therefore be the plan of Heaven; and their *example* is certainly a sufficient warrant for our *practice*.

We will first attend to the preaching of Peter on the day of Pentecost. See Acts, chap. II. Peter's first object was to convince the people that Jesus was the Messiah. Some were disposed to mock, others declared that the Apostles were "full of new wine." Peter convinced many of the incorrectness of this declaration. He assured them, that what they saw was the fulfilment of ancient prophecy; and that "Jesus being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, had shed forth what they then saw and heard."—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The truth of Peter's preaching was irisresistible; and conviction was the immediate result. In the language of true penitence, the multitude cried, "what shall we do!" Did Peter, or the *Holy Ghost* by Peter, tell them, *to pray on—get religion*, and then be baptized? No: He said "Repent (or reform) and be baptized every one of you, in the name of Jesus Christ, for (or in order to) the *remission of sins*, *and ye shall receive* the gift of the Holy Ghost;" and lest doubts should exist in their minds, he adds, "For the *promise* is unto you; and to your children, and to all that are afar off, even to as many as the Lord our God shall call." In this case, there could not have been an experience related, like those told at the present day, for

three thousand souls were added unto the Apostles the same day; therefore they had not time. But we are told that they *gladly* received his word," and some suppose that this circumstonce is evidence that they were regenerated before they were baptized: This could not be; for they were told to be baptized *for* the remission of sins, and that they *should receive* the gift of the Holy Ghost." Hence baptism was a *means* through which they were to receive the remission of sins, &c.; of course, they were not regenerated until they were baptized. It is probable that the *prospect* of salvation, which Peter had brought to their view, was the cause of the gladness which they experienced.

Let us now attend to the conversion of the Samaritans. Acts VIII. 12. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Verses 14, 15, 16, 17. "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that *they might receive* the Holy Ghost. For, *as yet*, he was fallen on none of them; only they *were baptized* in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost." This passage is so plain, that it needs no comment.

The baptism of the eunuch will next be considered. Acts VIII. 36–29. "And as they came on their way, they came to a certain water: And the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." It is evident that the eunuch was not converted before Philip joined the chariot; for he was not only destitute of a knowledge of Christ, but consummately ignorant of the scriptures. For notwithstanding the passage which he was reading, plainly alluded to a third person; he did not know whether the prophet was speaking of himself, or of some other person. If he was converted before Philip required a test, in order to his baptism, Philip acted very differently from modern ministers; for when a person gives a satisfactory relation of his experience—an evidence that he is born again; do our ministers, or churches ask him if he believes with all his heart that Jesus Christ is the Son of God? No. They take it for granted, that if he is a new creature, he necessarily believes this, or some other doctrine, which they probably think is a little better. It will be recollected, that Philip only required of the eunuch to believe with all his heart; and that this test was made immediately antecedent to his baptism; but if the eunuch was regener-

ated previous to this—if he had, by a relation of an experience, satisfied the mind of Philip, he (Philip) would certainly not have required a declaration of his faith, as this would already have been embraced in the relation of his experience. Therefore, I think it plain, that no experience was told—no regeneration was experienced—no rejoicing took place, on the part of the eunuch, until he was baptized: Then "he went on his way rejoicing."

It may not be improper here, to remove a mistake which many have made with respect to the meaning of the words *believe*, believeth, &c. They have confounded these with regeneration, or made them to mean one and the same thing. Hence, to the following passage, "He that believeth and is baptized shall be saved," they attach this idea. He that is *regenerated*, and baptized, shall be saved. But this is certainly an unwarrantable conclusion. Faith is not regeneration, but a *means* through which it is effected. We are justified, saved, regenerated, &c. through faith; but if faith and regeneration be the same thing, then we are regenerated through regeneration! This is so inconsistent, that certainly none will admit it. I therefore conclude, that the eunuch's declaring that he believed "that Jesus Christ is the Son of God" is no evidence that he had obtained the remission of his sins, before he was baptized.

The conversion of Paul is important evidence in favor of the above doctrine. Acts ch. IX. Every bible reader is well acquainted with the circumstances attending his conviction; but some have thought that Paul was a renewed man from the time that he saw the light, and heard the voice, on the road to Damascus. Others, that he was converted at the time the scales fell from his eyes. A little attention to the scriptures will show that both these ideas are incorrect. Paul was commanded to go into Damascus, and it should be told him what he should do. Ananias being instructed by the Lord, came to Paul, "and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared to thee in the way as thou comest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized." Now let us hear Paul relate the same circumstance. He represents Ananias as saying, (Acts XXII. 14–16. "Brother Saul, receive thy sight.—The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be a witness unto all men of what thou hast seen and heard. And now why tarriest thou! Arise, and be baptized, *and wash away thy sins*, calling on the name of the Lord." If Paul's sins were washed away in baptism, it is evident that they were not remitted before: It is also evident that he had not received the Holy Ghost. For regeneration is a work of the Spirit upon the heart, "renewing us in the spirit of our minds." A person thus renewed, is "made free from sin;" but as Paul's sins were washed away

in baptism, it is plain that he was not born again before he was baptized.

Some, to avoid this conclusion, say that the *sin* which Paul was to wash away, was the *sin of omission*. This cannot be true, for Paul did not yet know what he was to do; how then could he be blamed for the omission of his duty? But Ananias did not say *wash away thy sin*, but "*wash away thy sins*." It is therefore plain that the sins to which Ananias alluded, were those of *commission;* and that the argument for the sin of *omission*, is a mere quibble, designed to prop up one of our traditions, and not to support the truth.

Here I shall leave this subject for the present. In my next number, the reader may expect additional evidence in favor of the *Gospel plan*.

JAMES E. MATTHEWS.

HUMAN DEPRAVITY.

It is a common opinion that Adam was created a holy being; and on this opinion are founded many doctrines of the modern systems of religion. Let us inquire calmly into this point.

I cannot receive the opinion, as true, that Adam was created a holy being, for the reasons following:

1. Because, holiness is to love God with all the heart, and to act in perfect accordance with this principle. Now it is certain that Adam did not love God before he knew him, for such love is irrational and unnatural, and infinitely foreign from virtue—nor could he know God before he existed; a non-entity cannot be the subject of knowledge—can know nothing. Therefore Adam was created before he knew God, and he knew him before he loved him or become holy.

2. Because, holiness is a moral quality, or it is that which is produced by the exercise of our moral powers on proper objects. It will follow that those powers must have existed prior to the exercise of them, and therefore existed before holiness.

3. Sin, the opposite of holiness, is also a moral quality, or that which is produced by the exercise of our moral powers. But neither sin nor holiness is a con-created part of human nature; for human nature existed originally and entire without sin, and will eternally exist without it in the saints of glory. So human nature existed originally and entire without holiness, and will eternally exist without it in the finally impenitent. If sin and holiness were physical parts of human nature, then it follows that if sin or holiness were taken away or lost, human nature would not be entire; some of its parts would be wanting.

4. By human nature I understand the body and soul of man. When it came from the hand of God the Creator, it was like all his works, good, it was undefiled with any pollution, physical or moral, it was complete. As soon as man opened his eyes on creation, God was presented as his creator, and his God; Adam then knew and loved his God, and chose him as his portion—then he became holy.

5. God after creating all things, ordained that *kind* should beget its kind. So human kind begat human kind, and nothing more. Adam did not begat a holy child, nor a sinful child; because, neither sin nor holiness were physical parts of human nature. They are as before said, moral qualities of human nature, and are incapable of being transferred from one to another. Adam begat a son in his own likeness, entire human nature, but mortal. This mortality or death passed upon all men because of the one transgression. Rom. v.

6. This mortality is manifested in the new born infants. They cry. This indicates pain, or death in the members. As the child grows up, its appetites, passions, and propensities for carnal things strengthen. By the time it arrives at the age of knowing right and wrong, the habits of fleshy gratifications are so strong, that the child is strongly impelled to choose the evil. Thus he pursues and *walks after the flesh*, into all excess of wickedness. The law is proposed as a barrier to prevent him from sin, but he transgresses the law and pursues the way to ruin. He hears and trembles at the curses denounced by the law, "The end of your way is death." He resolves to cease from evil and do good; but his resolutions and vows are broken again and again. He finds his inability; and discovers where it lies. "I find, says he, a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." O wretched man that I am! Who shall deliver me from this body of death? That depraved principle, called the law of sin, existed in the members, in the body—against which, the will, the resolution, the energies of the moral powers struggled in vain. When sinking in despair, a Savior is presented as mighty and willing to save. In him he believes, and receives the spirit of power by which he gains the victory over sin, and henceforth walks not after the flesh, but after the spirit.

In Rom. VIII. 2. Paul explains more fully the whole matter: "For the law of the spirit of life in Christ Jesus, has made me free from the law of sin and death." *The law of the spirit of life*—the gospel—*has made me free from the law of sin and death*—that law in the members, which was too potent for the moral powers of man to subdue.—*For what the law could not do*—the law of Moses; its motives were too weak to subdue the law of sin in the members—*God sending his own Son in the likeness of sinful flesh, and to be a sin offering, condemned sin in the flesh.* God condemned sin by sending his Son in the flesh, to be a sin offering. In this his hatred to sin is manifested, that rather than it should live in poor sinners, the objects of his love, his own beloved Son must die to destroy sin and death, and bring rebels to heaven—*that the righteousness of the law might be fulfilled in us*—that we mignt love God with all our hearts, and our neighbor as ourselves.

Obj: It is said, God made man after his own image, his own

likeness; now as God is holy, man must have been made holy or he could not bear the image of God.

Ans: The image or similitude of God may be considered in a natural or moral point of view. The image of God in which man was created, was the natural image, as is plain from Gen. I. 26. This natural image was not only that man had an intelligent spirit, but also, that he had dominion over all this lower creation. He was Lord of the world. That Adam received the moral image of God, or became holy through the exercise of his moral faculties, is not doubted, but fully believed by us all.

Obj: Man was made upright, but he has sought out many inventions. Eccle. VII. 29.

Ans: The word *upright* is frequently used when nothing moral is intended. Its literal meaning is *straight*. Man was made straight, proper, good, in a natural sense.

These things are suggested to elicit inquiry. It will be evidently seen that they will have a bearing on the important doctrine of regeneration, and with others closely connected with it. They will lead to views, different from those received as orthodox, on the subject of human depravity—They will have a tendency to strip off much mysticism attached to the faith of Christ by the wisdom, or rather the folly of man. I have not attempted to produce all the authority of scripture on this subject. Should I engage the wise and good to a calm dispassionate consideration of the subject, I shall have gained my purpose. EDITOR.

A COMPETENT MINISTRY.

A competent ministry—an efficient ministry, are almost as common expressions in these days, as *an orthodox ministry*. They are assumed by one party of religionists who would exclusively appropriate them to themselves. My attention has been drawn to this subject, to inquire who they are, who assume these epithets? What constitutes an efficient ministry—and why they call themselves such?

1. Who are they? They are the *self-styled* orthodox preachers. You hear them in their missionary reports, *mournfully declaiming* that such a part of the country is *a moral waste*, destitute of an efficient or competent ministry.—They lament the sad want of such a ministry—that the people are starving for the bread of life, &c. The picture is drawn in vivid colors, and the sympathies of many, ignorant of the real case, are excited—so excited that money flows to make more efficient ministers, and to send them to these moral wastes. We have inquired, and found these moral wastes well supplied with Baptist, Methodist, and Christian preachers; by whose labors hundreds have professed religion, and adorn their profession equally as well as the people under this *efficient ministry*. We understand that every place is considered a *moral waste*, where there is not a Presbyterian preacher or missionary.

2dly. What constitutes an efficient ministry? They must

understand, or profess to know, Latin and Greek, and the whole rotine of science—they must then study divinity several years in a theological school; and thus polished and equipped, are sent forth to preach to these *moral wastes*. None but these are considered *competent*, *efficient*, or *orthodox* by the party. These imposing epithets have induced many men of intelligence to hear them. They have retired from the place of worship disappointed. They heard nothing uncommon from them, which indicated more talent or learning than among others, who boasted not of such superiority. The inquiry naturally rises in the mind, Why do they assume these imposing titles? 1st. From a proud opinion of their superiority; and 2d. To impress the public mind that they are superior to all others, and should therefore receive more attention and respect than others.

Should not shame forbid them this presumption? Certainly the meek and self-denying principles of the gospel frown indignantly on such a spirit. How often was it rebuked by the humble Savior in the proud Doctors and Lawyers of that day? We have no doubt that this aspiring spirit will ultimately sink those, who foster it, in the estimation of the pious and intelligent everywhere. May the Lord grant its speedy destruction! May he preserve us from its power!

This spirit can never bear any ministry, which is not *competent*, *efficient*, and *orthodox*, and will be restless until it is put down.—To effect this, a plan is now in agitation, and considerably matured. But the eyes of the nation are open to see, and the spirit of liberty stands in opposition to its progress.

We are very far from thinking that all of this name are possessed of this spirit. No: We believe there are many pious, humble, holy people of this order, who are opposed to this exclusive, proud, aspiring spirit; and are offended at the appearance of it wherever it is seen.

My dear brethren, called Christians, fear not the machinations of men; God who sitteth in the Heavens will laugh them to scorn.—"Let him that glorieth, glory in the Lord." We have vainly hoped that sectarians would cease from hostilities towards us, or become more moderate; but this hope is fled. Never need we look for such events, while human creeds are made tests of orthodoxy, and terms of fellowship; and the spirit of building up and establishing parties, exists among the professors of religion.—Look not for peace in this state of schism from the body of Christ. My brethren in the ministry; we have waded through many difficulties—we have endured great privations—we are still suffering as much as opposition dare inflict; but what are these compared with our Lord and his Apostles? Those who seek after fame, honor and wealth, enter not with us into the ministry of the gospel. We cannot hold out these inducements, nor would we, were we able. If one among us preaches for these, may his mouth be stopped, and himself disgraced! We wish none such amongst us. Yet we believe that the churches should support or

supply the wants of their preachers. But if they neglect their duty, the preacher should not neglect his. Our ministrations would be more blessed to the people, were we enabled to live without such incessant care and labor on our farms, to support our families. We have heard so much noise and begging for money to supply and support the ministry, and similar institutions, that we are ashamed to beg, and prefer digging. Our avocations from our wordly business are greater than those pertaining to any other. Besides frequent preaching, we must visit the sick and distressed—we must attend funerals—we must entertain much company—our farms are necessarily neglected, and our substance consumed. Hardly pressed, we labor to disadvantage. To make bread, I know one who has labored by night in his field, with his hoe, while others were reposing in sleep. But, brethren, let us not be discouraged. Truth will prevail. The night is far spent, the day is at hand. Soon our toils will end, and if faithful, we shall be welcomed to the joys of our Lord. We labor, not for wealth, honor, ease or fame, but to promote the kingdom of our Lord. Our reward is sure. An eternal inheritance awaits the faithful. Be, therefore, stedfast and immovable, always abounding in the work of the Lord.

EDITOR.

FOR THE CHRISTIAN MESSENGER.

TIMBER RIDGE, Va. Nov. 20, 1828.

Bro: Stone—Having heard, not long since, that a preacher of high toned orthodoxy was to preach on Timber Ridge, on the subject of the Trinity, and being anxious to hear from whence he would draw his arguments in support of this tottering system, I resolved to attend, which I did, and got to meeting as our preacher was reading his text—which was 1 Cor. III. 11. "Other foundation can no man lay than that is laid, which is Jesus Christ," &c. He undertook to describe, 1st. The foundation. 2d. How to build, and 3rdly. What to build, &c.

Under the first head, instead of describing Jesus Christ the only foundation, he said it was, "the Trinity, which consisted of three distinct, eternal persons, each of whom was truly, and properly God, and yet the three together compose but one God." Now, I ask, in the name of common sense, if all this is included in the term Jesus Christ? If not, our preacher was surely laying another foundation, and not building on the only one recommended by the Apostle in the text. Notwithstanding the absurdity of the above system, I would have suffered it to pass by unnoticed, had our preacher been willing to allow others to think for themselves. But instead of this, he condemned to everlasting destruction all who would dare to differ from him on this important subject.

The following is his remarkable language—remarkable, I say; for if he had professed to be a Pope, or to be infallible, I would not have looked for any thing else; but when I consider it com-

ing from a disciple of the great Wesley, I am constrained to say it is remarkable. But we will let the language speak for itself—"Except you believe the doctrine of the Trinity you will be damned at last!" Again, "Except you believe that Jesus Christ is the Eternal God, you will be damned at last!!" Again, "Except you believe as I do, you will go to hell!!!" Again, "Except you believe the doctrine which I have preached, you cannot be saved!!!!" &c. Thus I (with my brethren of like faith) was tried, proved guilty, (by sophistry) and condemned to everlasting despair, without any possibility of escape. But thank God! the sentence was not put into execution, and I have appealed to the high court of heaven; a new trial is granted, and court will sit on the last day; when I shall be tried by the Lord of Glory, and not by an aspiring priest. But as our preacher has brought forward his iron bedstead, and it not being an inch longer than the one belonging to his Holiness, the Pope of Rome, it becomes our duty to examine his arguments in support of his favorite hypothesis.

His first argument was drawn from Col. i. 16. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him." From this passage he inferred that Jesus Christ was the supreme and eternal God, "for" said he "no power short of the eternal power of God can create something from nothing," &c. Now if our preacher had taken Heb. i. 2. in connexion with the verse above quoted, he would surely have seen how Jesus Christ is Creator—and therefore would not have had the trouble of proving what every christian believes, viz: That it requires Almighty power to create something from nothing. It is there said that God "hath in these last days spoken unto us by his SON, whom he hath appointed heir of all things; by whom also HE made the worlds." Here we learn that God, the Father, made the worlds, and that he made them by Jesus Christ his Son. Now if the being, by whom God made the worlds, is the supreme and eternal God, it follows that there are more Gods than one; but the reverse is shewn in the verse preceding the one quoted by our preacher. Col. i. 15. "Who is the IMAGE of the invisible God, the first born of every creature. For by him were all things created," &c. It is plain from this text, that the being by whom all things were created, was not the invisible God, for the following very good reason: Because the image of any thing cannot be the thing represented. It therefore follows, that the being, by whom all things were created, was not the eternal God, but the Son of God, by whom the Father made the worlds.

Another argument of our preacher was, Rev. xxii. 13. "I am the Alpha and Omega, the begining and the end, the first and the last." "This," said he, "applies to Christ with respect to his being; he is the first being, and the last being." Now let this text apply to Christ as it may—it surely cannot apply to him

in this sense; because it would prove too much even for the Trinitarians; for they allow the Father and Son to be distinct persons, and consequently distinct beings; and surely, according to the above conclusion, the being, or person of the Son, must be older than the being, or person of the Father. It would also prove an annihilation-system, too broad for me—for there must be an end to all other beings, righteous and wicked, God the Father not excepted, before Jesus Christ can be the last being. It must, therefore, apply to Christ in some other way, and consequently, does not prove that Jesus Christ is the eternal God.

Another argument of our preacher was Isa. ix. 6. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the prince of peace." From this text our preacher undertook to prove that Jesus Christ was the supreme and Eternal God. But surely, the Eternal God was never a child born, nor a son given! If he was a son given, Who was the giver? A gift implies 1st, the giver. 2d, the receiver, and 3rd, the gift. Now if the son given is God supreme, he must be active in giving, and passive in being given, at the same time; or there must be at least one more God beside him; for Jesus says, John iii. 16. "God so loved the world that he gave his only begotten Son," &c.—It follows then that the son given was not the very and eternal God.—"But," says our preacher, "his name shall be called—the Mighty God, the Everlasting Father," &c. True, and this name he has received by inheritance—Heb. i. 4. "Being made so much better than the angels, as he has by *inheritance* a more excellent NAME than they—For to which of the angels said he at any time thou art my Son, this day have I begotten thee?" &c. But verse 8, unto the Son he saith, "Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Verse 9. "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

The next scripture quoted by our preacher to prove the Trinity, was 1 John, v. 7. "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one." On this text, I woufd observe, that the great Adam Clarke, whose commentaries pass for gospel itself, by some of our neighbors, has doubted this text being genuine. His words are, "It is wanting in every MS. of this Epistle, written before the invention of printing, one excepted, The Codex Montfortii, in Trinity College, Dublin.—The others which omit it are one hundred and twelve." "It is wanting in both the Syriac, all the Arabic, Ethiopic, the Coptic, Sahidic, Armenian, Slavonian, and, in a word, in all the ancient versions, but the Vulgate, and even of this version, many of the most ancient and correct MSS. have it not. It is wanting, also, in all the ancient Greek Fathers, and in most even of the Latin." (Clarke's Com-

mentary on John v. 7. Royal Octavo Edition.) But why quote this passage in support of a disputed doctrine, when so strong a probability exists of its being spurious? Were I asked the question, I would answer in the language of the sailor, "A drowning man will catch at a straw, when he has nothing else to lay hold of.' But admitting this text to be genuine, it does not prove the doctrine of the Trinity, for there is not one word in it of personality; neither does it say these three are one God; but simply, "these three are one;" so Jesus prays that his disciples "may be one, as he and the Father are one"—so "Paul and Apollos are one"—so the husband and wife are one—not one being, but one in a different sense.

The above are all the scriptures, it is believed, which were advanced by our preacher to prove the Trinity; not one of which says a word about it. But why condemn to everlasting despair all who will not receive the doctrine of the Trinity, when the scripture says not one word about it! According to the sentence of our preacher, some of the most worthy of the earth, whose lives have been worn out in the cause of their Master, and whose characters have been unblemished, are now consigned to the dark domains of eternal damnation, for the rejection of a doctrine which has not, for its support, one shadow of bible proof.—Yea, whole churches of happy christians must be banished from the presence of the Lord, and from the glory of his power, for not believing a doctrine about which the bible says not one word. According to Ecclesiastical History, the word Trinity was not mentioned till about the second century. But men have become so wise in these last days, that they have improved on the plan of heaven; and have not only invented rules for the government of Christ's kingdom, but they have set up their invented doctrines as standards of orthodoxy, and are saying (to those who will not receive them,) "stand by thyself, come not near me, for I am holier than thou." But I look forward to the day when the Lord shall shake terribly the things that are made; when nothing but truth, eternal truth, will remain. CHRISTY SINE.

FAIRFIELD, Ky. March 14th, 1829.

BROTHER STONE,—I received your favor of February, in reply to mine of January. You conclude that my difficulties grow out of the testimony of Moses and the Prophets, when compared with that of the New Testament writings; (which is the case.)—Moses says, Gen. i. 1: "In the beginning, God created the heavens and the earth."—21. "And God created great whales and every living creature."—27. "God created man in his own image." The prophet Isaiah, XLIV. 24. "Thus saith the Lord, thy Redeemer, and he that formed thee from the womb. I am the Lord that maketh all things, that stretcheth forth the Heavens alone, that spreadeth abroad the earth by myself."—XLV. 12. "I have made the earth and created man upon it. I, even my hands have stretched out the heavens, and all their host, have I com-

manded."—18. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he that established it, he created it not in vain, he formed it to be inhabited. I am the Lord, and there is none else."

The above are a few out of the many passages, which are recorded as the testimony of Moses and the prophets, as to the creation of the material world, which was completed by God alone in the beginning, spoken of by Moses. The term *beginning*, you state, does not always denote the commencement of creation, but by the New Testament writers it is used [frequently] to signify the commencement of the gospel. You quote Luke I. 2. 2 Thes. II. 13. in support of that view—in which I perfectly agree with you. But you state this latter sense you cannot apply to John I. 1. because it is said, "The same was in the beginning with God, and by him were all things made," and among the things made was the world; 10, the material world. I cannot conceive by what rule of construction you introduce John as a witness as to the creation of the material world, when it conflicts with the testimony of Moses and the prophets, and is not supported by the New Testament writers. Agreeably to the general rule of evidence, you have to take the full statement of a witness, and I have not been able to find any other statement of John, which can be construed to apply to the beginning of creation, and as every witness has the privilege of explaining, John has done so in his 1st Epistle; "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." This I presume you will apply to the beginning of the gospel age, so as to agree with the New Testament writers, agreeably to the references in your letter.

You lay great stress on the 10 verse. I have a translation before me which translates it thus—He was in the world, and the world was enlightened by him, and yet the world knew him not. This reading agrees with the testimony of John the Baptist, which states that Christ was the true light that lighteth every man that cometh into the world; and he was sent to bear witness of the light, (not that he, Christ, created the material world) but enlighteneth the inhabitants thereof. You observe that yot can as easily conceive how God created the world by Jesus Christ, as how he performed signs, wonders and miracles by him. I presume you wrote this sentence without much reflection on it; for if you can as easily conceive, that God could as easily create the material world by Christ, as to work miracles by him; then I presume you can as easily conceive how God could create the material world by the apostles; for they wrought similar miracles to those wrought by Christ. You state that the word *by*, where God created *by* Christ, signifies instrumentality. This will do when applied to the new creation, for there was something for the instrument to act upon. Such as the following passages prove—Eph. II. 10. For we are his workmanship, created

in Christ Jesus unto good works. Psa. LI. 10. Create in me a clean heart, O God, and renew a right spirit within me. Isa. XLVIII. 7. They are created now and not from the beginning. Eph. III. 9. —hid in God, who created all things by Jesus Christ. IV. 24. The new man after God, created in righteousness. Col. I. 16. For by him were all things created. 17th v. shows that no material substance was created; but the 18th v. shows they were things relating to the church, as the passages above. III. 10. The new man after the image of him that created him. Eph. I. 10. He might gather together in one all things in Christ, which are in heaven, and which are in earth. Col. III. 10. 2 Thes. v. 17. Those passages all speak clearly of the new creation; and where things are mentioned in heaven and earth, must allude to men in the Jewish and Gentile world; for Christ is represented as breaking down the middle wall of partition, and making of twain one new man, so making peace between Jews and Gentiles. Those passages I consider as relating to the new creation, for in all, there was something to act upon, and it is no difficulty for me to conceive how God could create by Christ, as an instrument, when there were materials to work on. It would be difficult to show that things existed by which the material world was created. When you state that God created all things *by* Christ—made the worlds by his Son, &c., I presume you will not apply the term *worlds* to the material world, but that he made or constituted the ages by his Son. If this is your view of this passage, we agree in it. You state that my mind must be ready to conclude the Word is God supreme. It was once my view, as stated in John I. 1. but it is not at present. I think it alludes to Christ, and that he was with God in the beginning that John speaks of, both in his gospel and his 1st Epistle, and which is the beginning spoken of by the other New Testament writers, as stated in your letter.

Having replied to your letter, which I was glad to receive, and having given you my views more clearly than in my first letter, as it respects the testimony of Moses and the prophets, as to the beginning, or creation of the material world, and the testimony of the New Testament writers, as to the beginning, or new creation, or gospel dispensation; for I think John I. 1. is a key by which to explain the beginning, or new creation, as spoken of by all the New Testament writers. If I am in error I hope you will give me all the light you can; and should be glad you would publish this in the Messenger, that some of the brethren, who write for the Messenger, may throw some light on the subject. We have nothing to lose, but every thing to gain, by receiving light on revelation. I remain your friend and brother in search of truth.

JAMES GARRARD.

REPLY.

BROTHER GARRARD: At your request I have published your letter, and with your approbation will make a few remarks on it,

1. You admit that the Father and the Son are two distinct beings.

2, You quote a number of texts from Moses and the Prophets to prove that God the Father ALONE, without the instrumentality of his Son, created all the material worlds and things.

3. Therefore, when the New Testament writers state that God created all things by Jesus Christ—that he made the worlds by his Son—that all things, even the world, were made by the Word—that by him are all things—that principalities, powers, thrones and dominions, things in heaven and things in earth, visible, and invisible, all were made by him and for him. When the New Testament writers make these statements, you think they cannot mean the material worlds and material things, else they would contradict Moses and the Prophets, who assert that God ALONE created all these. You think that they mean by these expressions, the new creation or gospel dispensation, or age.

4. You understand the term *In the Beginning* in the Old Testament to denote the time when the material world was created—and that the same term in the New Testament denotes the commencement of the new creation by Jesus Christ, or the gospel dispensation, or gospel age.

These, your views, have been urged as a rebut against the argument for the pre-existence of the Son of God, drawn from the fact, that God created all material worlds and things by his Son; and therefore he existed prior to creation. Let us candidly examine the subject, and inquire 1st. Did God ALONE, without his Son, or without the Word, create all material things? I ask, Did not the Psalmist declare, CXXXVI. 4. that God ALONE doeth great wonders, among which is reference made to those done in Egypt by Moses? Surely God did the works, but he did them by the instrumentality of Moses, and others. Is it not said, Isa. XLIII. 11. that besides God there is no Savior? Yet do we not read that God raised up many Saviors for his people? Though he is the Savior ALONE, yet he saved his people of old, by the instrumentality of others, from their enemies; and from their sins by Jesus Christ. It is not said, that "God ONLY hath immortality"—He is called "the ONLY wise God." In Deut. XXXII. 12. God ALONE is said to have led Israel, yet he led them by the hand of Moses. As well may we conclude that God, without the hand of Moses, led and conducted Israel, and wrought wonders in Egypt—saved Israel from the hand of Pharoah, as that he created the material world, without the instrumentality of his Son,—as well may we conclude, that there is not an immortal or a wise Being in the universe besides God himself! These expressions only prove that God is the fountain and prime cause of these things. These *apparent* difficulties are easily solved, by adverting to 2 Cor. VIII. 6. "With us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." The natural idea suggested by this text is, that God is the prime cause of all things, and Christ the instrumental cause of all things. You surely cannot limit this to the new creation or gospel age. It is

too stubborn to be bent to this signification alone. In the beginning, when God was about to create man, he said, "Let us make man after our own image." We should forever have been ignorant of the person, whom God addressed, had not the New Testament writers informed us. They say, "God created all things by Jesus Christ." "By whom are all things and we by him."

This same doctrine is taught by John, in Chap. 1, 1—10. "In the beginning was the Word, and the Word was with God, and the Word was God—all things were made *by* him, and without him was not *any thing* made that was made. He was in the world, and the world was made by him, and the world knew him not."

You think, *In the beginning*, means the beginning of the gospel age, and that in this sense John uniformly used the term. In this you are mistaken, for John freqently uses the term to signify the material creation, as, "The Devil was a murderer from the *Beginning*"—that "he sinneth from the *Beginning*." John III, 44, and 1 John III, 8. This cannot be applied to the beginning of the gospel age; for it is added in the last text, "For this purpose was the Son of God manifested, that he might destroy the works of the Devil If the Devil and his works had not existed before the gospel age, why should the Son of God have been sent to destroy what had no existence. In this sense, undoubtedly, the first of John is used; for it is said, "All things were made *by* him, and without him was not any thing made that was made." You acknowledge that the words *by him*, mean *by him* as the instrumental cause; and I have wondered that men of learning should think otherwise. This sense is given by all the Greek fathers of the first centuries, whose works I have seen, and they surely understood their own language better than we. Indeed the following sentence of the text confirms it: "And without him was not any thing made that was made." God made the material world; but not without the Word or Son. If you admit not this sense, you must think Christ ALONE made all things. Can you believe that a being that never existed till born of Mary, (for such you believe him to be) that such a being ALONE, without the help of God, made the gospel--made the new creation—made the destruction of sin, with all the blessings of the gospel age?—I know you cannot--you do not. You believe that God made all things by Jesus Christ—But these *all things* you understand not to be material things, but such as pertain to the new creation; and all these things he made in the beginning, that is, in the beginning of the gospel age. Now, my dear brother, do you not perceive that John speaks in the past tense—"All things *were made* by him?" Do you think that the new creatures or creation in the 19th century were all made in the beginning of the gospel age? The old creation ended the 6th day; but the new creation still progresses.

The tenth verse to me is decisive on the point. "He was in the world, and the world was made by him, and the world knew

him not." The word *world* is used three times in this verse.—The learned know that the original word *kosmos*, translated *the world*, simply signifies the material world, with all its appurtenances. This you have acknowledged by your quotations from the new translation of John I, 10. "He was in the world, and the world was enlightened by him, and yet the world knew him not. —By this you must mean the material world, and material things. But this translation is not correct, nor can it be received in truth. In no text in the scripture that I have seen, does this word certainly signify an age, or the gospel age. In John's testimony and epistles it never does. You understand by the *world* the new creation. Read the text with this sense and it will involve absurdities which my friend can never receive.—Thus: He was in the new creation, and the new creation was made by him. and the new creation knew him not! Again: Jesus came into the world, that is, into the new creation. Who made this new creation, or gospel age, before he came into it? Could the new creation be ignorant of him? "God so loved the world that he gave his only begotten Son," &c.; that is, God so loved the new creation that he sent his Son to save them. Who made this new creation? And if new, where was the necessity of the mission of the Son to save them? The world hateth me, said Jesus. Was this the new creation? The word *aion* signifies an age, and frequently the gospel age; it also signifies the material world, as Heb. I. 2. "By whom God made the worlds" (*aiones*); and Heb. XI. 3. "By faith we understand the worlds (*aiones*) were framed by the word of God; so that things which are seen, were not made of things which do appear." If my exposition of John I. 1–10. be received, then Col. I. 16, 17. is plain. To apply this text, as you do, to the new creation, involves too many difficulties to be received. If *the things in earth*, had been omitted in the text, your theory would appear more plausible. *Earth* and *heaven*, in this passage, you think, mean Gentiles and Jews. The things in earth include all classes of civil and military officers, as principalities, powers, thrones and dominions. Can you think for a moment that all the Emperors, Kings, Generals, Centurions, &c. among the Gentiles were created, new created by Jesus? Were those human butchers, and tyrants, Nero, Domitian, and the whole race of persecutors, created, or new created by him? Should you say, these things must apply to the church; I ask, Did Christ create, or new create, the Popes, Cardinals, and the whole hierachies of the Churches of Rome, England, &c.? If not, who are the principalities, powers, thrones and dominions in heaven, either among the Jews, or in the Christian churches? Your views of the simplicity of Christ's kingdom, make you hesitate to give an answer satisfactory to yourself.

I submit these thoughts to your consideration. May God lead us into all truth. EDITOR.

In the Baptist Recorder, Vol. IV. No. 2. are contained the articles of faith of a Baptist Church in Owenton, Ky. The first

article is, "We believe there is but one true and living God, the maker and preserver of all created beings, visible and invisible; that in the adorable *Godhead*, which *he constitutes*, there are three personal relations, viz: the Father, Son, and Holy Ghost, and these three are *one*, coequal in dignity, glory, dominion, majesty and power."

We are pleased to see so large and respectable a body, as the Baptist church is, beginning to think for themselves on this long disputed subject. The more they think on the subject of Trinity, and compare it with the bible, the more disposed will they be to relinquish it. It appears that the Church at Newenton wish to be considered Trinitarians, yet it is evident to the unprejudiced, that they have rejected the very features of the doctrine, calling the three, Father, Son and Holy Ghost, *personal relations*.—Personal relations! Is this the language of Canaan, or Ashdod?—Personal relations!—possessed of power, dominion, &c.! These brethren, disliking the phraseology of Andover, (*three distinctions*,) and that of the Creed makers, (*three persons*,) have at length adopted the one long used by *heretics*, so called, and as long rejected by the orthodox, i. e. *personal relations*. This is, in our view, a relinquishment of the doctrine of Trinity.

EDITOR.

Extract of a letter to the Editor, dated,

"LAUDERDALE COUNTY, Ala. Nov. 30, 1828.

"The cause of religion prospers with us; our church numbers near 130, and the prospect of its increase is flattering. Brother Moore and myself attended a meeting to day, at which 5 were baptized, and one more professed faith in Christ. I do not know how many have joined the Church since I wrote to you last, but I think they may be set down at 10 or 12. This makes an increase to the Church of near 50 members in about seven weeks. A number more may be numbered as the seals of our ministry. Some of them have joined the Methodist brethren, and some have not joined any church.

I have been informed that at a Camp Meeting, near Athens, in Limestone County, about 20 professed faith in Christ, 15 of whom were baptized. In September last, I attended a four days meeting in Salem, Franklin county, Tennessee, where we constituted a church of 7 members. In this place and its vicinity, I was informed that we suffered great opposition, yet the meeting was well attended, and many appeared surprised, that we had been so greatly misrepresented. The prospect of doing good in this place is flattering. Brother J. McDonald is riding in that quarter, and I am informed that he has planted several churches in the neighborhood of Winchester, and the adjoining settlements.

JAMES E. MATTHEWS.

"I AM."

BY BISHOP BRIDGE.

"When the Lord speaks of himself with regard to his creatures,

and especially his people, he saith, I AM. He doth not say, I AM their light, their life, their guide, their strength, or their tower; but only, I AM. He sets his hand, as it were to a blank, that his people may write under it what they please, that is for their good. As if he had said, Are they weak? I AM strength. Are they in trouble? I AM comfort. Are they poor? I AM rich. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things: I AM justice and mercy: I AM grace and goodness. I AM glory, beauty, holiness, eminency, supereminency, perfection, all sufficiency, eternally, JEHOVAH! I AM whatsoever is suitable to their nature, or convenient for them in their several conditions. I AM whatsoever is amiable in itself, or desirable to their souls. Whatsoever is pure and holy; whatsoever is great and pleasant; whatsoever is good and needful to make them happy, that I AM. So that, in short, God here represents himself unto us as one universal God, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires; by saying only in general, I AM."

Selected.

A QUESTION ANSWERED.

"Why have not the faithful more abundanee of the good things of this life than worldly men?"

"I answer, first, 'a little that the righteous hath, is better than great possessions of the ungodly.'—For first, they have the main substance of these things as well as the other; they live, and eat, and are clothed as well as they. And, secondly, they have the comforts more, less anguish of heart, vexation and contention of mind, than the others have. And to them it is all one, whether they go into heaven through the gate, or through the wicket. As a bird with a little eye, and the advantage of a wing to soar up withal, may see far wider than an ox with a greater; so the righteous with a little estate, joined with faith, tranquillity, and devotion, may have more pleasure, feel more comfort, see more of God's bounty and mercy, than a man of vast possessions, whose heart cannot lift itself above the earth.

"Secondly, as nature, when she intendeth a farther and more noble perfection, is less curious and elaborate in inferior faculties, (as men is exceeded by the eagle for sight, and the hound for scent, and the hare for swiftness; because nature, intended in him a more spiritual and divine soul, choose to be less delicate and exact in the senses;) so God, intending to bestow upon the faithful a far more exceeding and abundant weight of heavenly glory, doth not always so fully enlarge his hand towards them in these earthly things, as to those who have no other portion but in this life. We see, then, how much it concerns us to look unto the ground of our tenure, to observe in what service we hold our estate; whether as appurtenances to God's kingdom, or as merely the pastures of a beast, which do only fatten against the day of slaughter."—*Selected.*

HUMILITY.

Humility has been justly called the daughter of faith and the mother of contentment: it is a radical grace, out of which grows the sweet fruits of meekness, patience, love, charity, forbearance and contentment: it is the only favorable soil for the culture of every Christian grace. Humility empties a man of self conceit, and produces that charity which empties of self love: it is the veil with which the rich attire of a Christian ought to be covered. Humility enables a man to receive as truth all that is contained in the sacred volume: it promotes prayer and thankfulness, and enables all who are in affliction to say, "It is the Lord, let him do what seemeth him good." The benefits to be derived from this inestimable grace are numerous; it supports in affliction, it produces patience, it is well pleasing to God, who hates and resists its opponent, pride, against which sin all the perfections of God are in battle array. Humility preserves from the snares of Satan—keeps us low in our own estimation: it reminds us from whom we have received our every talent, and makes us anxious to devote ourselves to Him from whom cometh every good and perfect gift. The means to obtain this desirable grace, is to reflect on and endeavor to realize the majesty and purity of Jehovah, and contrast with it our own meanness and guilt, and also to compare ourselves with holy men of old, the patriarchs, prophets, and apostles; and surely we must then acknowledge ourselves to be but dwarfs in comparison of them, for they were as giants in every desirable grace and attainment. Think also often of your danger, from the strength of your various and powerful foes; and, above all, meditate on the method God has used for your salvation. "He so loved the world, as to give his only begotten Son, who, though rich, for our sakes became poor;" he humbled himself, that we might be exalted; he died, that we might live forever. Here learn humility.—*Selected.*

EXTRAORDINARY MOVEMENTS.

The present day possesses some remarkable features and indications. The Jews are agitated. The spirit of inquiry and expectation pervades their nation to an unusual extent. They begin to explore causes, to examine testimonies, and to feel the galling yoke of moral bondage. The tide of the great eastern defection is beginning to be rolled back, and its refluent wave is tinged with blood.—*Selected.*

ADVERTISEMENT.

THE CHRISTIAN HYMN BOOK will very shortly be finished. It will be printed in Georgetown, Ky. This book is carefully selected by Barton W. Stone and Thomas Adams, by appointment of Miami Christian Conference. It will be printed on superior paper, and well bound.

April 1, 1829.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL: III.] GEORGETOWN, KY. MAY, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. IX. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

born: this child was born—therefore, this child was not the eternal God. The self-existent God never was given by any being; the Son of God was given, as asserted in the passage—therefore, the Son of God is not the self-existent God. Further—the appellations in the passage, were given to the child born, to this Son given, by the eternal God, whose zeal was to perform every thing promised in the passage—consequently, nothing in the text was ever intended to exhibit the Son either as a second person in God, or as the self-existent God. The only titles, on which any rely, as proof, in this passage, that Christ is the Almighty, or eternal God, are, his being called the Mighty God, and everlasting Father. Now, if we believe as the scriptures declare, those beings, to whom the word of God came, were called Gods, we have conclusive evidence that the title God is not exclusively applied to the one Supreme God. To establish this fact, we have no less than the authority of Jesus Christ himself, John x. 35. If this testimony requires any additional evidence, we have it in various places. See Exo. vii. 1. "See I have made thee a God to Pharaoh. Also, xv. 11. "Who is like unto thee, O Lord, among the *Gods!*" Deut. x. 17.

It is, therefore clear, that the name *God* may be given, according to the practice of sacred writers, to all persons, to whom the word of God comes, or, who are authorized, or inspired, to declare the will of God to mankind. Seeing the Son was only to be called the *Mighty God*, as the passage asserts, and this being only the positive degree of comparison, as every grammarian knows, it follows, that it affords no proof, whatever, of Christs being the Supreme God.

The word *God* does not signify a *trinity*, but dominion, power, or authority. The children of Israel had been governed by men, as judges, prophets, and rulers, who were called Gods, because the word of God came to them, but the Prophet would foretell that this child and Son, should have the dominion over the people of God, as displayed under the gospel, by having the government placed upon his shoulder; and therefore, he alone should be exalted in the gospel day; and that the old system should be changed. All power in heaven and earth was given to the Son—he had the spirit given to him without measure—he was placed at the head of the Christian Church, as the leader and commander of his people. Surely no being, his Father excepted, was ever so much entitled to the name *God*, as Jesus Christ.

Everlasting Father. To apply this appellation to the Son, as expressive of Supreme Deity, as Mr. H. has done, destroys the order of the trinity, as maintained by all the orthodox; because the term Father, has been made to denote the first person in the trinity, and the Son the second, &c. Thus Mr. H. has confused his readers and injured his cause. Dr. Gill declares, if the term Father, in this passage, is made to denote the deity of Jesus Christ, the order of the trinity will be destroy-

ed. The Dr. I believe, gives the true meaning of this term, as used in this passage; which is, that the Son of God should be the Father of the gospel age. Christ will have many children, for he will say, "behold I, and the children which God hath given me." From what we have said, it is evident, that this whole passage is a description of what should take place under the gospel; therefore, gives not the least intimation, either of Mr. H's. second person in God, or eternal Logos.

Mr. H's. next clear proof, he finds Isa. VIII. 13–14. compared with 1 Peter II. 7–8. Mr. H. adds, "The stone of stumbling, and rock of defence, as Isaiah declares, is the Lord of Hosts himself—but this stone of stumbling and rock of offence, as is affirmed by Peter, is no other than the blessed Savior, the Lord Jesus Christ—therefore, the Lord Jesus Christ, the blessed Savior, is the Lord of Hosts."

Because the God of Israel is called a rock of offence, and a stone of stumbling; and by Peter the same language is applied to Christ, therefore Mr. H. concludes, or takes for granted, that Isaiah and Peter intended the same being: Whereas, the language applied to both is metaphorical; not intended, by either, to express being, or the attributes of being, but the manner in which both the Father and Son would appear to the people. If sameness of language, applied to two beings, will prove both to be the same being, then Peter may be taken for Christ, and men for Supreme Gods; for in John I. 42. Peter is made to signify *a stone;* and God gave Saviours (meaning men) to ancient Israel. Bad premises will make a false conclusion. Christ applied the same language to his Apostles that he did to himself and his Father. See Luke x. 16. "He that despiseth *you*, despiseth me; and he that despiseth me, despiseth him that sent me."

One rule of exegesis is this, and will be allowed by all good critics, that no inference should be taken against positive proof; and surely this is a safe rule in theology. We before proved, in plain language, that the one God is the Father—therefore, unless Mr. H. proves, with equal clearness, that the Son is the one God, his inferences ought never to be received. Having, as I conceive, the advantage of Mr. H. according to the rule just laid down, I shall not trouble the public with all his inferences, as I believe, (if possible,) the rest are more inconclusive than those to which we have attended.

Taking for granted, what remains to be proved, Mr. H. has come to the conclusion, that Jesus Christ is really the being he set out to prove; and has introduced a text (which really proves the contrary,) that he should be worshipped as Supreme God. It is John v. 23. "That all men should honor the Son even as they honor the Father." To quote no more of the connection than this, the sense of the passage never can be obtained; for the preceding verse gives the reason why we should honor the Son. The connection is this: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men

should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." Surely nothing can be more clearly stated, than that we are required to honor the Son, because the Father hath committed all judgment unto him. Under this view, we should honor him as we would the Father, because he acts under the authority and appointment of his Father; therefore, any dishonor done to the Son, is, in the sense of the passage, done to the Father. I would ask, could the power of judging have been committed, by any being, to the one God, the Father? If not, the passage proves that the Son is not the Supreme God, and that he was dependent on his Father and God, for the authority by which he acted, as the passage asserts. If Mr. H. had produced a text, declaring the Son to be self-existent and independent, then, indeed, supreme worship would be due to the Son. But to produce a passage asserting the contrary, ought to convince every one, that proof, on that side, does not exist.

Mr. H. says: "The same doctrine, with some of its reasons, is forcibly presented in Paul's Epistle to the Heb. i. 3. "Who being the brightnéss of his glory, and the express image of his person, (that is, the person of the Father,) and upholding all things by the word of his power; when he had, by himself, purged our sins, sat down at the right hand of the Majesty on high." If there be but one God, and Jesus Christ is that one God; then when Christ sat down on the right hand of the Majesty on high, he must have sat down on the right hand of himself, or on the right hand of his own Majesty, which was impossible. Again, if the Son be the eternal God, he was the image of himself, and the brightness of his own glory. Indeed, no chapter in the bible, more clearly shows that the Father and Son are not the same being. We are told in the beginning of this chapter, that it was the same God, who spake to the Fathers by the Prothets, who hath, in these last days, spoken unto us by his Son. The idea forcibly conveyed is, that the Son is as distinct from the one God, as the Prophets were.

Mr. H. adds: "Again, when he bringeth in the first begotten into the world, He (God the Father) saith, and let all the angels of God worship him." The meaning would have been very different if the Father had said, let all the angels worship me or myself; but he speaks of his Son, as a third person, distinct from himself. This worship was, therefore, authorised by the Father, consequently, it can be no idolatry to worship the Son. The Son is above angels as well as men; of course it is right to worship him; for in doing this, we worship the Father.

A mistake has prevailed, (and Mr. H. seems not to be clear of it,) about the term *worship*. Some have supposed that whenever it is applied, in the scriptures, it necessarily implies supreme worship; whereas, it simply means reverence, or respect, from an inferior to a superior; and the degree is in proportion to the obligation the inferior is under to the superior. Accord-

ing to this sense, "All the congregation bowed down their heads and worshiped the Lord and the King." 1 Chron. xxix. 20. Again, Christ informs us, that a man, when invited to a feast, if he would take a low seat, might be invited to take a higher one, and then he should have *worship* of all present. According to this view, it is easy to see our obligation to worship the Son, without his being the Supreme God. In honoring, or worshiping the Son, we do the same to his Father; because he acts under the authority of his Father. Indeed, we are informed that every knee is to bow at the name of Jesus, and every tongue is to confess that he is Lord, to the glory of God the Father. Phil. ii. 9, 10.

In Mr. H's. next quotation, the Father and Son are made so distinct that the one is represented as addressing the other. Mr. H. thus states it: "But unto the Son, he saith, (that is the Father) Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Mr. H. adds, "here the Father calls the Son God." "The Father continues to address the Son:" "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath annointed thee with the oil of gladness above thy fellows." Mr. H. wishes his readers to understand the Son here, addressed by the Father, to be the Supreme God; and for this purpose, he introduced the passage. Let us try his sense of it; according to which, it will read thus: But unto the Supreme God, (the Son,) the Supreme God, (the Father,) saith, thy throne, O Supreme God, (the Son,) is forever and ever, a sceptre of righteousness is the sceptre of the Supreme God's kingdom. The Supreme God has loved righteousness, and the Supreme God has hated wickedness; therefore, the Supreme God, even the Supreme God of the Supreme God, (the Son,) has anointed the Supreme God with the oil of gladness above the Supreme God's fellows. Such is the a surdity of the construction given by Mr. H. to this passage. I know that a fair construction, as I have given, will be unpleasant; but why should a man object to his own meaning! If he should, he ought to reject his opinion. To understand the term *God*, as applied to the Son, as before explained, involves no a surdity whatever; but upon the Trinitarian hypothesis, no one can give an intelligible meaning.

The next argument, urged by Mr. H. is directed against infidels; for, says Mr. H. "Infidelity, sometimes with an air of triumph, asks the question, Can a man have a son as old as himself! intending to apply this doctrine to the Father, God, and Son." Mr. H's. answer is this: "Did you ever know any man to be a Father by nature, in the same sense that he breathes, and his blood circulates in his veins by nature." To this he answers, that men become fathers by circumstances; not so with God the Father, he is Father by nature, in the same sense that he is God by nature, and he has a son by nature, for he could not be a Father without a son; therefore, he is God and

Father from eternity by nature. I am truly sorry for the cause of religion; that Mr. H. has made so poor an argument against Infidelity. Men finding that they must reject analogy, and the use of reason, to receive what Christians call the doctrines of christianity, have been induced to reject the Bible as an imposition upon their credulity: Whereas, if professors of religion would shew, (as is really the fact) that the Bible contains no absurdities; nothing contrary to enlightened reason; and that the whole system is an appeal to man as a rational being, the number of infidels would be greatly diminished. Mr. H. in his argument against infidels, take a position that is wholly false, viz: that God is an eternal Father, and, by consequence, there is an eternal Son. In answer to this, I boldly affirm, that neither the phrase, *eternal Father* nor *eternal Son*, can be found in the Bible; consequently, the co-relation, of which Mr. H. speaks, is founded neither in reason nor the scriptures. I can as easily conceive that God could exist without being a Father, as I can that Mr. H. ever did, before he was a Father. No being ever was a father until he had a child. I can as easily prove, that angels and men are eternal, by Mr. H's. argument, as he, by it, can prove that the Son of God is eternal; because men and angels are the Sons of God, and may, therefore, claim God as their Father. Surely God existed without being Father to angels and men, until he produced them; when this took place, then he was their Father. I shall now draw to a close. Surely every one who is, any way, impartial, must believe that Mr. H. has failed altogether, to prove the existence of an eternal Son in God. The texts brought, have generally proved the contrary; therefore, I do hope, that an enlightened public will see that the doctrine of the Trinity is neither found in reason nor the Bible.

The doctrine of the Trinity, perhaps, is as incomprehensible as any thing; and yet, I do not disbelieve it because I cannot comprehend it. I disbelieve it, first, because I find no authority for it in scriptures; secondly, because it is contradictory in itself; thirdly, because it is inconsistent with the moral attributes of God; and fourthly, because it violates all the rules of right reasoning, by which, in other cases, I am enabled to come at a knowledge of truth. THOMAS SMITH.

THE GOSPEL PLAN OF SAVING SINNERS.

NO. II.

In my last number, I gave the reader reason to expect additional evidence in favor of the *gospel plan*. His attention is, therefore, in the first place, invited to the conversion of the Jailor and his household. Acts XVI. 29–34. "Then he (the Jailor,) called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved! And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were

in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house." The Jailor was, in all probability, equally opposed to the Apostles, and their doctrine, with those who had them arrested; for he "put them into the inner prison, and made their feet fast in the stocks." That he was a wicked man, is evident from the circumstance of his being about to kill himself: yet *in one hour*, this wicked man, and his family, were rejoicing in God. Many good people, in the present day, would be completely astounded to see a notorious sinner changed to a christian *in one hour*. They could hardly believe their own senses, and would be ready to declare that his religion would be of short continuance. They would say the man is a fanatic—he has not had time to experience true repentance—religion that has been obtained so easily, will not be duly appreciated; therefore, it cannot last long. But it would be well for such persons to recollect, that such conversions were uniform in the apostolic age; and the world has never produced more holy, self-denying christians than they were. I will further remark, that we have no account of the Jailor and his household's rejoicing until after they were baptized; but when he had brought them into his house, *then* "he rejoiced, believing in God, with all his house." Of course, I think it fair to conclude, that they did not receive the remission of their sins before they were baptized.

We will now attend to the baptism of the disciples at Ephesus. Acts xix. 1–6. "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them, and they spake with tongues, and prophesied." It is probable that these disciples had been baptized by Apollos, on his way from Alexandria to Corinth, for he knew *only* the baptism of John. They had not received the Holy Ghost when Paul found them, for *they had not heard of any Holy Ghost*. But after they were baptized, Paul laid his hands on them, and *then* the Holy Ghost came upon them This evidence is deemed decisive; but we will attend to the import of a few more passages of scripture.

1 Pet. iii. 21. "The like figure whereunto even baptism doth now save us, (not the putting away of the filth of the flesh, but

the answer of a good conscience towards God,) by the resurrection of Jesus Christ." Here Peter expressly says, that "baptism saves us by the resurrection of Jesus Christ;" that is, it is the means appointed by heaven, through which we are saved. As Christ, by his resurrection rose above the power of sin, (by which he died,) so in baptism, we consider ourselves risen with him—saved by baptism, and that our life shall now be an emblem of the life of Christ, who is at the right hand of God. If baptism saves us, or rather, if we are saved in baptism, it is evident that we are not saved before. The words included in a parenthesis, in this text, seem designed by the apostle to guard the minds of his Jewish brethren, (to whom he wrote,) from identifying baptism with the purifications under the law. They knew that the "divers washings" under the law, were designed to purify the flesh; and as the subjects of baptism were washed, or immersed in water, Peter knew, from the predilections of the Jews for externals in religion, that they might suppose that baptism was designed to purify the flesh. But he lets them know that this is not the design of the ordinance—that it is designed to affect the heart, or give us the answer of a good conscience towards God.

I now proceed to answer objections, against what I have termed the *gospel plan*. An objector asks, if your plan be correct, why were the house of Cornelius not baptized before they received the Holy Ghost? I answer, that I have not said but that God may save us out of his *ordinary* plan; and as respects the house of Cornelius, he had an important reason for so acting. Peter's preaching to Cornelius and his household, was one of the most important eras in the annals of the Gentile world. It was the opening of the door of faith to the great mass of the human family; so that, in reference to this event, we may emphatically say, "They that sat in darkness, saw great light, and to them that dwelt in the region and shadow of death, light is sprung up." We know that the Jews possessed an inveterate antipathy against the Gentiles; and although their prophets had told them that Christ "should be for salvation to the ends of the earth"—that "he should be a light to the Gentiles," &c., it appears that the idea that the Gentiles should be fellow heirs with them, of the same inheritance, had not once entered their minds. Peter, himself, appears to have been destitute of the enlarged views of a "common salvation;" and therefore, it was necessary that some *unusual* circumstance should transpire to convince him, and the church generally, that the blessings of the gospel were to be extended to the Gentiles. Thus God begins with Peter, while he was on the house top at prayer, by causing him to fall into a trance, and presenting to his view an extraordinary vision. Acts x. He saw "heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth, wherein were all manner of four footed beasts of the earth, and creeping things, and

fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, not so Lord, for I have never eaten any thing that is common or unclean. And the voice spoke unto him again, the second time, What God hath cleansed, that call not thou common or unclean." By their law, the Jews were not allowed to eat any beast that was common or unclean—of course, this vision was calculated to convince Peter that he was not to live any longer under its restrictions. The vision, in its application, was designed to affect the relation, which Peter conceived he sustained to the Gentiles. In the mean time, an angel had appeared to Cornelius, and instructed him to send for Peter, who would tell him what to do. Accordingly, he immediately sent three messengers to Joppa after Peter. The Holy Ghost knowing the timidity which Peter must necessarily feel of going to the Gentiles, upon his coming down from the house, and meeting with the messengers, told him to "go doubting nothing." When he met with Cornelius, he offered an apology for his coming to one of another nation, on the ground of God's having shown him that he should not call any man common or unclean. When Cornelius had informed him of the visit of the angel, and that he had instructed him to send for him, (Peter) &c., Peter exclaimed, "of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him." Although Peter appeared to have been convinced, himself; yet it was necessary that something more should take place to convince those of the circumcision, who had come with him, as well as those at Jerusalem; for, when Peter began to preach, and the "Holy Ghost fell on all of them that heard the word," "they of the circumcision, which believed, were astonished, as many as came with Peter, because, that on the Gentiles, also, was poured out the gift of the Holy Ghost." Now if these had been convinced *before* the Holy Ghost was poured out on Cornelius and his household, they certainly would not have been *astonished* at that event—of course, this circumstance was designed to remove every doubt in their minds. The gift of the Holy Ghost, was, by them, used as an invincible argument in favor of the truth of christianity, on the day of pentecost; and they would, indeed, have been extremely sceptical, not to believe that the gospel extended to the Gentiles, when they had the same evidence before them. Peter considered it such an irrefragable evidence, that he exclaimed, "Who can forbid water, that these should not be baptized, who have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord."

As might have been expected, when Peter came up to Jerusalem, those of the circumcision contended with him: But when he rehearsed the whole affair, he concludes by telling them that as he began to speak, "the Holy Ghost fell on them as on us at the beginning;" and he adds, "What was I, that I could withstand

God." This was enough—their prejudices were destroyed—"And they glorified God, saying, then hath God also, to the Gentiles, granted repentance unto life." Who does not see the design of God, in thus acting out of his ordinary plan?

JAMES E. MATTHEWS.

FOR THE CHRISTIAN MESSENGER.

No doubt it behooves the disciples of Jesus "earnestly to contend for the faith which was once delivered to the saints." Volumes have been written, and thousands of sermons preached, for the purpose of getting the people to believe correctly. Councils, synods and associations have exerted all their skill, and racked their inventions, in forming systems of divinity to bring the people to the unity of the faith. All earnestly contend for their own faith; but too frequently in a manner repugnant to the spirit of the gospel. To establish and propagate the faith, which they have adopted, recourse has been had to the sword, fire and faggot; and even in our own enlightened day, and free country, unchristian and uncharitable measures are often used. A correct theory, or true faith, is important, and desirable; and I verily believe that truth is rising, and will triumph over error. But a christian spirit and correct practice are more important. And to be successful in promoting, and earnestly contending for the faith, we must be zealous of good works—our "light must so shine before men, that they may see our good works, and glorify our father which is in heaven." A reformation in doctrine is of little worth, unless it produces reformation in practice. We ought earnestly to teach the people "pure and undefiled religion," which does not consist in faith alone, but in "visiting the widows and fatherless in their afflictions, and keeping themselves unspotted from the world." Were that golden lesson, taught by our Savior, Matt. VII. 12. "Allthings whatsoever ye would that men should do to you, do ye even so to them" attended to by his professed disciples, their influence would be great, and the cause of God would *gloriously* advance. Let the spirit of this short lesson prevail, and great would be the reformation in our world—jars and discord would be swallowed up by pure charity—paper-calumny, pulpit-invective, and private slander would be heard no more—dictating to others in matters of faith, and persecuting them, because they cannot receive our dogmas, would not be heard of—unfair dealings, one with another, would be at an end—a prompt fulfilment of contracts and promises, would deliver us from those fears and disappointments under which we now labor—and, above all, we should be delivered from that distressing evil which caused the God of Israel to meet Moses at the burning bush of Horeb, viz: *oppression*—never more would the husband and wife be separated by unfeeling men, for the sake of gold; nor the child sold, because it is unfortunately black, nor be dragged from the embraces of an affectionate mother, to spend a miserable life under the whip of a relentless master.

It will be acknowledged that a strict adherence to our Savior's command, would accomplish all this, and a great deal more. In order to complete this important work, let us "bind the law of God to our hearts," and pray for the real spirit of it in our souls, and teach it to our children, and to all to whom we can have access, both by precept and example. L. P.

Extracts from a sermon preached by Mr. DUDLEY PHELPS, at Haverhill, Nov. 9. 1828. The sentiments are so good we cannot refrain from transferring them into our columns. Coming, as it is believed, from the pen of an *orthodox* teacher, their value is enhanced in our esteem:

"I know these terms, faith and works, have been sometimes falsely applied to things, which God never required of his creatures. Hence, because some men love perplexity more than simple truth,—because they had rather be in the confusion, which confused minds have raised, than in the clear light of the gospel, they have considered the connexion between faith and works as very mysterious. Some, while in this needless perplexity, I had almost said, wilful blindness, have thought, that, as faith is so much insisted on, and held out to be so essential, therefore works, or obedience to the commands of the gospel, which is the very same thing, are entirely set aside—as if it were no matter what a man does, if he only believes—no matter what his outward conduct may be—no matter about his doing justly, and loving mercy, and walking humbly—about his loving his neighbor as himself, and doing good to all as he has an opportunity—if he only has faith. As though a man could believe the gospel, without regarding its precepts—could have a living faith in his holy Creator, who cannot look upon sin but with abhorrence, and yet continue careless, in his course of transgression. As though he could put his supreme trust in his holy Redeemer, and be reconciled to him in a new and everlasting covenant, and yet be disobedient to his commands—and could importunately supplicate the Holy Spirit to sanctify his own heart, and free him from the dominion of sin, and yet not be careful to conform his conduct to the rules of action which this heavenly teacher has revealed."

"How foolish, yea, how ridiculous does it seem, aside from the consequences of such insensibility, for an assemblage of men to enter on a discussion of their various systems of religious belief, while they are alike destitute of the faith, which purifies the soul, and lifts it above the world! Some contend strenuously for these points as true, and essential to salvation; others as strenuously for those; while not one of the doctrines proposed, has a perceptible influence on their characters. Could I overlook the perversion of feeling, which such conduct indicates, and which is totally the reverse of that disposition. required by the gospel, as the only evidence of a preparation for heaven—I should say, these men would not exhibit greater folly, by assembling at frequent intervals, to hold grave and serious intercourse about their

separate imaginary possessions in one of the recently discovered stars;—to measure the quantity and compare the value of what each might call his own in that immensely distant region. All their interest on this subject would of course consist in mere words, and so it is with regard to their eternal things.

"Believing in the only sense which God approves, and in the only sense, which every preacher of the gospel, who knows the gospel, enforces, is equivalent to obeying—to performing acceptable works. True, the apostle says, *a man is justified by faith without the deeds of the law.* But does he mean by this, that a man is justified by believing merely, without doing works corresponding to his belief! *God forbid!* says the same apostle, that any such meaning should be understood. So far from making void the claims to obedience—to the performance of acceptable works by this faith, we establish,—we confirm these claims.—To be justified by faith without the deeds of the law, is to take Christ for our Redeemer, and through him to be freed from the penalties of the law, and not to venture before our holy Judge on the ground of our own merit, without a Saviour,—without an advocate. This, and no more, is meant, by being *justified by faith.* And the faith which thus justifies, implies, or rather, is of itself, a spirit of obedience, of love, of gratitude, of hope; a spirit which can no more be inoperative in him who has it, than can the living soul be in the body, and yet the body be only a lifeless corpse.

"It is strange, very strange, that faith and works should ever be separated, even in imagination. To suppose their separation is absurd. Genuine faith is to believe the truths of the gospel, and to act in accordance with them. This is all the mystery which there is in faith Acceptable works is to act in accordance with a full belief of the truths of the gospel. This is all the mystery which there is in works. Now conceive, if you can, of their being separated. It is impossible.

"Show me a man, who is most carefully doing all the duties which the Bible requires of him, and with the spirit it requires, and I wish not to inquire what he believes. I want no other evidence of his genuine faith, than his benevolent and devoted heart; his consistent and active life. For only genuine faith could thus purify his affections, and enable him to overcome the world—and exercise so transforming an influence upon his whole character. On the other hand, shew me a man, who lives for the world supremely; who regards the things which are his own, exclusively; who is selfish and worldly in all his coversation and deportment, manifesting no concern for his own immortal interests, nor for those of his fellow men, and I have evidence enough of his unbelief,—of his entire destitution of that faith, which is essential to salvation. Whatever he professes to believe,—whatever creeds he may bring forward and advocate as his own, and as what he views as indispensable to his eternal well-being; his conduct is a demonstration that he is an unbeliever. He has no

faith, because there is nothing within him that works by love, and purifies the heart, and overcomes the world."

Upon this sermon, a writer in the Christian Register, makes the following remarks:

"What a rare and anomalous publication for these times!—But rare and anomalous as it is,—that similar publications may be multiplied, and that a similar style of preaching may revive and prevail, till all, who claim to be ranked with the ministers of Christ, are more anxious to disseminate the practical influence and spirit of Christianity, than to "compass sea and land," in quest of proselytes to the metaphysical dogmas of human creeds, is "a consummation most devoutly to be wished."

In that event the different speculations, and clashing tenets of the clergy, would produce no injurious effects upon the people at large. . Accustomed to hear instruction from every pulpit, adapted to encourage and assist them "to do justly, and to love mercy, and to walk humbly with their God," they would seldom enquire, or care to know, who was orthodox, or who was heretical, in the modern acceptation of the words. These invidious distinctions would soon fall into disuse and oblivion; "the churches would have rest, and be edified."

From the Christian Register.

1 John v. 7,

This famous text has been pronounced spurious by the soundest critics, both Trinitarian and Unitarian. It is however quoted by those who are willing to employ an argument without understanding its validity, and sometimes even by them, in whom we know not whether ignorance or unfairness be more inexcusable. Two or three sturdy combatants however have endeavored to support its genuineness. One of these champions of a desperate cause is an English prelate, *the Right Reverend* Bishop Burgess. His repeated attempts within the last seven years to substantiate the claim of the text of the three heavenly witnesses to a place in the Christian scriptures, have at last it seems drawn forth a writer, to speak in sober criticism. A recent number of the British Critic contains a review of this controversy. The British Critic is the high church periodical. Its title (Quarterly Theological Review and Theological Record) in some measure indicates its character. It sustains to the Church the same relation which "the Quarterly" bears to the State. We may be sure therefore that it will evince no partiality to Unitarianism; and its judgment against the genuineness of a verse which if authentic, might not improperly be called, "the chief bulwark of the orthodox faith," is entitled to peculiar attention. The testimony of the Eclectic Review on this matter has often been quoted; we would place by its side that of the British Critic. In speaking of Bishop Burgess's labors, the reviewer says "the causes of this bad success are not to be looked for in the want of zeal or talents in the advocate—but in the utter hopeless

ness of the cause which he has attempted to maintain." After examination of the various positions assumed by the Bishop of Salisbury, the Critic concludes in the following language:

"Believing that the verse is unquestionably spurious, and consequently that *its authenticity cannot be maintained, except by the admission of principles which would tend inevitably to destroy our confidence in the authenticity of every other passage in the New Testament*, we have witnessed with uneasiness the attempt of the learned prelate to establish its claim to an inspired origin, and have wondered at the arguments by which he thinks its claim is proved."

An error committed by Horne the author of the Introduction to the Study of Scripture, which has found a ready sale in this country, is likewise exposed by the reviewer. Horne was inclined to retain the verse, and was disingenuous enough to assert, that though "it is not to be found in a single Greek MS. written before the 16th century," yet this fact should be qualified by a regard to the number of unexamined MSS. "In the library at Florence, alone," says he, "there are at least a thousand Greek MSS. of the New Testament, and of these only twenty-four have been collated." On which the Critic remarks. "*A thousand MSS. of the Greek Testament*—from the first chapter of Matthew to the last of the Apocalypse of course—in the single library at Florence! Mr. Horne should *know* there is not a twentieth part of *such* MSS. in all the libraries in Europe." In a subsequent number of the British Critic is this note. "We have seen the new edition of Mr. Horne's Introduction, and on referring to his observations on the disputed text of 1 John v. 7, 8, we perceive he has given it up as spurious." We hope never again to see it adduced in proof of the Trinity. A late number of the Glasgow Pioneer contains a summary of the evidence against the genuineness of this text, which, as it is brief and conclusive, we copy rather to refresh than to instruct the memory of our readers.

1 John v. 7, 8, "For there are three which bear record *in heaven: the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness on earth:* the spirit, the water, and the blood, and these three agree in one." This text, at least so much of it as is printed in Italics, is I think, decidedly spurious. It is so considered by Bishop Lowth, who denies the use of understanding to the man who defends it; by Dr. Middleton, by the late Bishop of Lincoln, by Bishop Marsh, and by Archbishop Newcome, editor of a new version of the New Testament; by Erasmus, and Zuinglius, and Luther, whose dying request it was, that his translation should not be altered; by Michaelis, and Simon, and Wetstein. It is omitted in the editions of Aldus, of Strasburg, and Colinæas, and in those of Harwood and Matthæi; and is marked as doubtful in those of Bullinger, and of Boyer, and Knapp. It is rejected by Griesbach, the most eminent biblical critic of modern times; by Porson, the unrivalled Greek scholar; by Charles Butler, the Roman Catholic, and Ad-

am Clarke, the Methodist, author of a most powerful and critical commentary on the Holy Scriptures; by the Quarterly Reviewers, the champions of the English Church; and by the Eclectic Reviewers, the organs of Trinitarian Dissenters: and if to these we add the names of Newton and Locke, Lardner and Milton, of Priestly and Lindsay, Belsham, Carpenter, and Wardlaw, we shall find the most eminent critics of all parties in the Christian world, united in their opinion against this text, and in the expulsion of it from those Scriptures in which they all alike believe and trust.

The reasons for which these excellent and learned men have rejected this text, are briefly these. It is found in no Greek manuscript older than the fifteenth century, and in no Latin one older than the ninth. It is not found in any of the ancient versions; it is not cited by any of the Greek ecclesiastical Fathers, some of whom (particularly Athanasius) have ransacked the whole New Testament for proofs of a Trinity; and have actually quoted the words before and after it. It is not quoted by any of the Latin Fathers, even where it would have been most pertinent, and where the subject seemed to require it. The sense is much more complete without it, as any one may see by reading over the passage, leaving out the words in question, thus: "For there are three that bear record," "the Spirit, the water, and the blood, and these three agree in one." It would thus form, I think, a natural and proper conclusion to the sixth verse, for "the blood" and "the Spirit" are all mentioned there, but not a word is said about the "Father, the Word, and Holy Ghost." But this text, even if it were genuine, would no more prove that the Father, the Word, and the Holy Gost, are "three persons and one God," than it would prove that the Spirit, the water, and the blood are. *Calvin* says on this text,—"Three are one, does *not* denote the essence but the consent."

FOR THE CHRISTIAN MESSENGER.

Brother Stone: By reading the Christian Messenger, I find it is your practice to give your opinions on any difficult point when requested; I therefore beg leave to state my views on a certain point—not with any design of entering into a controversy with you; but, from a real desire to get your opinion on the subject.

There has been much said about *foreordination*, *predestination*, &c. After much attention to both sides of the question, and searching the scripture for myself, I have settled on the following belief:

That God did (under the Mosiac dispensation, and till the resurrection) govern the passions of many by an irresistible power, for the glory of his name and the salvation of sinners. I will now give my scriptures. Exodus VII, 1, 2, 3, 4, 5 IX, 12, 16. X. 1, 20, 27. XI. 9, 10. XIV. 4, 9, 13, 17 The nations of the earth did not acknowledge the God of Israel to be any more in power and glory, than the images they worshipped; neither did the

Egytians themselves; although they had it recorded (no doubt) what God had done for them by Joseph. To convince, not only the Egyptians, but all the world of his power and glory, God performed those wonders before Pharaoh and all Egypt—to convince the whole world that He is God, superior to all gods, whom the nations of the earth worship. I think Pharaoh was entirely willing, many times to let them go. There are other passages through the Old Testament which have a bearing that way, such as 1st Kings XXII. 20, 21, 22, 23, and others which might be named. Let this suffice for the Old Testament. We will now come down to the 11th chapter of Romans. When I read this chapter, and join with it Peter's expression, Acts III. 17, 18, I must believe, that the rulers of the Jews did not, and could not believe, that Jesus was the Christ. Had they believed that Jesus was the promised Savior, they would not have delivered him to be crucified. If Christ had not been crusified, there would have been no atonement.

From this chapter before us, I do think; that blindness happened to the Jews, that they should not know the Savior, that they might kill him, that salvation might be possible to all the world.—"And the times of this ignorance God winked at; but now commandeth all men, every where, to repent."—Acts XVII. 30.

I believe the Gospel free to all; that all are invited; that Christ tasted death for every man.

I cannot express my thoughts as plainly as I wish, but I hope you can make out my meaning.

If you think this subject worthy your attention, give me your reply as soon as convenient, and as plain as possible, and not too short; and in doing this, you will much oblige one, who wishes to know and do the Truth.

I also believe, that the Jews continue in this irresistable blindness, to this day; and that, if there be any thing like predestination, or reprobation, since the crucifiction; it is on them, and not on us Gentiles.

Dear Brother,—sometimes when I meditates on the strange changes that have, and are taking place in religious points, I am astonished above measure; and think,—where will it end! I am afraid, many times, the zeal of some of our preachers, will run them out of the scriptures. May the great Shepherd lead his flock in the right way! I am afraid, that the convincing of some of their errors, will cause others to be exalted above measure, and put too much confidence in the flesh. O! that humility and meekness, may possess each heart, where christianity is professed! Let all take this resolution:—Render not evil for evil, nor railing for railing;—when we suffer, commit our souls to him, who is able to save, to the uttermost, all who put their trust in him. May God enlighten all who are searching after truth, and establish them in the same, is the sincere desire of W. N.

Callaway county, Mo. 25th March, 1829.

REPLY.

DEAR BROTHER,—With the christian spirit of your letter, I am highly pleased. Were all possessed of this spirit, contention would die, and diversity of opinion would produce no injury to society. You state your settled belief, that "God did (under the Mosaic dispensation, and till the resurrection) govern the passions of many by an irresistable power, for the glory of his name, and the salvation of sinners." On four particular cases you ground your faith; as

1. God hardening Pharaoh's heart; 2. Of his hardening the Egyptians to pursue the Israelites into the Red Sea; 3. Of his putting a lying spirit into the mouth of Ahab's prophets; and 4: Of the Jews killing the Savior. These have long been considered difficult cases to solve, so as not to destroy the free agency of man, and not to make God the author and perpetrator of sin. Yet we believe they can be solved in perfect accordance with the whole tenor of revelation. Let us in the spirit of humble inquirers fearlessly advance to the solution.

1. It is admitted by all, that hardness of heart, and that killing the prince of life, are sins of a crimson dye.

2. If God by his power *irresistably* governed, moved upon, and disposed the passions of Pharaoh to oppose the will of God; and the passions of the Jews to crucify the Son of God—then were Pharaoh and the Jews passive instruments in the hand of God to effect these evils. As well might Alexander blame his sword with the crime of killing his faithful and long-tried general Clitus. For how could the sword resist his power. If Alexander was guilty, and not the sword; then how can, my brother, condemn Pharoah, the Egyptians and the Jews and justify God!

3. If their passions were *irresistably governed*, then they were not free, but necessary agents—If such, they were not accountable for their conduct—they could not commit moral evil.

4. If hardness of heart and murder are sins, and contrary to the will of God, then he must have acted contrary to his own will in irresistably influencing and governing the passions of Pharaoh and the Jews to commit those horrid deeds recorded of them.

5. It will not do to sanctify the means by saying the end was good. You say the end God had in view was his own glory and the salvation of sinners; but will he do evil that good may come? God forbid!

It is commonly said that God judicially hardened Pharaoh's heart, and judicially blinded the Jews that they should crucify the Savior. This is a salvo to hide the horrors of the doctrine. But can my friend for a moment think that God would influence his creatures to commit sin in order to punish their former sin? You cannot. The salvo is more horrid than the doctrine of absolute predestination, if possible.

It is frequently stated in the Bible that Pharaoh himself hardened his own heart. Exo'd. VIII. 15, XXXII. 34, 35. The Philistines were once addressed in these words: "Wherefore then

do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts?"—1. Sam: vi. 6. If God by irresitable power hardened Pharaoh's heart, then Pharaoh could not have done it himself; nor have any part in the work, unless you view him as a co-worker with God in the sin.

God is said to have done many things in scripture, in which the whole connexion proves that he had no agency in effecting. Thus in Isai: lxiii. 17, he is said to have made Israel to *err* from his ways, and hardened their heart from his fear. Can you think that God actually did those things to Israel, and then blamed and condemned them to be punished for them? No: he had no other agency than suffering them to be done, or not interposing to prevent them. God is said to have moved David to number Irsael and Judah, 2. Jam: xxiv. 1; And yet it is said, 1. Chro: vxi. 1, that satan provoked David to number Israel. Surely God was not the author of this great sin, in any other sense than suffering it to be done. God is said to have cut off Job's property and children; "The Lord gave and the Lord hath taken away;" yet the whole history shews that satan did it. God suffered it to be done, not interposing his preventing power to hinder it. God is said to have bruised his Son—to have smitten the Shepherd, and to have turned his hand upon the little ones, i. e. to persecute and kill the humble followers of Christ. For this is signified by the act of turning his hand *upon* the little ones. The whole transactions examined, it will appear irrefutable that the Jews and wicked Gentiles killed the Prince of peace, and persecuted to death millions of his saints. If God irresistably governed the passions of these people in committing such horrid deeds, might we not as well say that he is the author, and at the head of all the sin and mischief in the world?—O what a dark vail we draw over his lovely character! Who in this belief can see the glory, the justice, or the love of God? Are they not all lost behind this impervious vail of darkness?

Though God did not govern the passions of men to commit these evils; yet we are well assured that he so governs the evils, that they shall eventuate in good to his cause and people. For, "the wrath of man shall praise thee."—"All things work together for good to them that love God," &c.

The passage in 1. Kings xxii. 20, I consider nothing more than a parable, uttered by Micaiah, to convince Ahab of his certain ruin if he attended to his false prophets. Infinitely distant be it from my heart to think that God would influence any one to speak lies; or that he should make use of any other agent to influence any one to commit this evil! God did not prevent it, but governed the event to his glory. So he does not prevent any of the countless sins committed daily in the world. This would be to destroy the liberty of man, and consequently would marr the glorious work of God.

We grant that in one sense God may be said to harden the heart of sinners. His gospel is calculated to soften and draw the

hearts of sinners to him. But this gospel rejected, it is well known, will harden the unbelieving rejector, and be to him a savor of death unto death. This is the sense in which the scriptures uniformly teach. Comp: Isai: VI. 9, Matt: XIII. 14, Joh: XII. 40, and Rom: XI. 8, with Acts XXVIII. 26, 27. In the former of these references God is said to have hardened the hearts, and blinded the eyes of the people; in the last reference, they are represented as having shut their own eyes and hardened their own hearts. The whole account plainly shews that the Lord by his prophet and servants preached the gospel to the people, but they wilfully disbelieved and rejected it, and were therefore hardened from the fear of God. With this sense, as being that of inspiration, we should be contented, and cease from speculations, which bewilder the mind, and dishonor the spotless character of God. How, can God, on your theory, judge the world in righteousness?

With the latter part of your letter, I am delighted, and with pleasure have given it a place in the Messenger. It has confirmed me in the opinion that piety and erroneous opinions can, and do exist in the same person. May the Lord bless you abundantly in time and eternity. EDITOR.

AN ORATION,

Delivered by Doc: S. G. MITCHELL, *February* 22, 1829, *in Indianopolis, on the subject of colonizing the free people of color, in Africa.*

GENTLEMEN & LADIES,—Should it not be deemed an intrusion, I beg leave to suggest a few remarks on what I consider a very interesting subject. I do it in obedience to the request of my friends, whom our Legislature has appointed a committee to make arrangements for the celebration of this day, which gave birth to our illustrious Washington. The subject to which I allude is, the propriety of organizing a society at this place, as auxiliary to the mother society at Washington, for colonizing the free people of color in Africa, the land of their forefathers.

To carry into effect this benevolent object, a national society was formed at the Federal city, a few years ago, which yet exists, at the head of which stand the most distinguished men of our nation, among which worthies the name of Henry Clay stands pre-eminent. This heaven born enterprize was planned by the pious, learned and philanthropic Robert Finley of New-Jersey. To a general meeting in Washington the scheme was first promulged Dec. 28, 1815. Then a society was formed; and from that period has increased; and auxiliary societies have multiplied through the United States beyond the expectation of liberty's warmest friends. With the march of the American mind, in science and religion, we anticipate a still greater progress of this noble enterprize. We look forward to the day when the cloud of oppression shall become pulalised, when slavery, the foulest blot on America's escutcheon, shall be wiped off, and liberty

reign without a blush over her willing and obedient children in America and Africa. What can excite human sensibility so much as the cries of distress—the groans of the unfortunate and wretched—the tears and sighs of the oppressed? But the dawn of that day appears—is it an illusion of fancy?—when neither our eyes, ears nor heart, shall be affected any more with these things. Are you not apprised that the voice of humanity and justice is now listened to with attention; and that the benevolent of every nation joyfully hail the doctrines of liberty, civil and religious liberty? It should not be thought strange that we in a free state, which has debarred slavery from our coasts by an impregnable wall, should support the colonization plan; and thus aid our sister states to free themselves from this growing evil.

The white men brought the children of Africa from their native land. England, our mother, first introduced them into our country. Yet we her children, are bound to remunerate for the injury she inflicted. By restoring them to their native land, we may avert that dark and lowring cloud, that hangs over our country, which, at no distant day, will pour forth a desolating flood. By constituting a colonization society in this place, subordinate to that at Washington, we should aid in sending to the benighted regions of Africa a population partially civilized, enlightened and christianized, which would diffuse these rich blessings among the millions of that land, to whom the white men could never have access, because of inveterate prejudices against them.—We should aid in removing a population, a real terror and injury to ourselves, to a land extremely fertile—to a climate more congenial to their constitution—to a society of free blacks already numerous and flourishing, who are stimulated to industry by the rich rewards it affords, and who enjoy the blessings of letters, religion and liberty. Shall we in the West hesitate what to do, when the blackmen in hundreds, through the liberality of the East, are sailing over the ocean to revisit the long lost homes of their fathers; and hundreds more waiting on our shores, and longing to follow, yet cannot, for the want of pecuniary aid?—The mother society supplicates help—humanity pleads for help—and justice with mercy joins the prayer.—Shall we not hear and lend our aid? Much is already done, yet much remains to be done.

We have lived to see a day of religious and political liberty. Bigotry, that always grows best in the soil of ignorance, is fast withering under the light of liberal men, and liberal principles. The poor bigot has but a few barbed arrows left to throw at his adversary, and when thrown, they fall harmless at his feet. Denunciation is no longer esteemed as argument.

A storm appears to be gathering in the political horizon—the very heavens are shaking—every day is big with events—a revolution in church and state seems to approach. But let us as a nation teach the world the lessons of freedom and happiness—let us practise the holy precests of our religion, which teach us to do justice, to love mercy, to walk humbly with our God—to break

every yoke and to let the oppressed go free. Though we in this happy state of the union have none to emancipate we can assist in making happy those, emancipated by the good and benevolent in our sister states.

The subject of colonization already inspires hope in the bosoms of the poor Africans of our country. They are men, and with strong desire turn their eyes to the land of their forefathers. The natives of that ill-fated land are beginning to hope that America is their friend. See on the sea beach the venerable old father, leaning on his staff, and the hoary-headed mother, bereaved of their children by the hand of injustice, turning their dim eyes to the land of liberty. They descry a vessel approaching their coasts—joyful hope warms their breasts—the hope, that that vessel may be bringing back to their embraces their long lost sons and daughters. Happy! thrice happy America! if she not only rivals other nations in arts and science, but also equals and excels them in the great cause of humanity, which has already begun its never ending course. While the spirit of benevolence is seen marching with increasing strength from Maine to Louisiana—while the general government is becoming deeply interested in the subject of colonization—while many of the state governments have extended their fostering patronage, shall Indiana?—shall Indianopolis be the last to rouse from her slumbers, and extend the hand of mercy? I hope not. Let us unite our energies in the mighty work. Africa is not forgotten by him, who feeds the sparrows—The earth itself is destined to come under the reign of the Prince of peace; but man is not to be inactive in the work. We, humble as we are, and far removed into the western wilds, have our parts to perform. Let us do our duty—Let us speedily constitute ourselves into a society auxiliary to the mother society at Washington, to forward the plan of colonizing the free blacks. S. G. Mitchell.

REMARKS.

To these sentiments my heart responds *amen*. O that the spirit which runs through every vein of this oration, were more generally felt by the children of America! O that my eyes might be blessed with seeing, and my ears with hearing, tens of thousands of our countrymen engaging in this benevolent plan of forming societies for colonizing the free people of color in Africa! Thousands of the benevolent who weep at the sight of oppression, but know not how to free themselves from the evil, would find an asylum in the colonization society, and into its bosom roll the burden of their hearts—a burden, borne with pleasure by the society, and soon conveyed to the fertile shores of Africa to share the blessings of liberty. With the apostle of the Gentiles I speak to all whom I can influence to right: "*Be imitators of me*," in this respect—Unite, as I have done, with this benevolent society, and unite speedily. Editor.

REVIVALS.

Elder JOSEPH BAKER writes to the Editor, April 6, 1829—That in the churches to which he preaches, in Ross county, Ohio, there are good appearances in regard to religion—20 have lately united with the Christians. He wishes some of our preaching brethren to attend a camp meeting, to begin on Friday before the second Lord's day in August next.

Elder DANIEL LONG writes, March 19, 1829—That the cause of God is gaining ground in Virginia, Maryland, and Pennsylvania, as far as his knowledge extends.

Elder JOHN A. HURST writes, dated Forsythe, Ga. Feb. 1, 1829—That in the counties of Monroe and Crawford, God is abundantly blessing the people with an outpouring of his spirit. He earnestly solicits the aid of spiritual preachers.

JOSEPH SPALDING writes, dated Rochdale, Pa., March 26, 1829—That the Lord is carrying on a good work in Conneautee. He concludes his letter in these words:—"O that God would raise up laborers, and send them forth into his vineyard!—men fearing God, and having his cause at heart!—who may go forth like flames of fire, bearing the glad tidings of a free gospel; regarding none as their master but Christ; disclaiming all creeds but the Bible; receiving no other name than the one given the disciples at Antioch, *Christian*; who might teach the followers of Christ his laws—might themselves possess the very temper and spirit of Christ, and teach their flocks the same! Thus would christianity flourish, and be presented to the world in an amiable light. I must draw to a close by wishing you success in the west, in your endeavors to advance the truth. I am your brother in the Lord. JOSEPH SPAULDING."

Elder MATTHEW GARDNER, of Brown co. Ohio, writes to the Editor, March 26, 1829.—Within 12 months I have baptized, in this county, 115—about 25 or 30 more, having professed faith in Christ, are waiting to submit to the same ordinance of baptism. In other places, within the same period, I have immersed about 70 more. Bro: John Powel and myself have lately visited two small towns on the Ohio river, Chili and Nevel. There about 20 persons have professed faith in Christ and joined the church, and are waiting to be baptised.

We are glad to hear of the progress of the revival in the City of New York. The Gospel Luminary noticed it some months ago, and states it as gradually increasing.

In Rochester and Farmington, it is also stated by the Christian Herald, there is a glorious work. Within three or four months about 60 have been added to the C. Church.

A Christian Conference was held on Buck creek, Ia. Sept. 12, 1829. The Elders present were Hugh Cole, E. Gunn, Sherman Babcock, Josiah Smith, John Wright, Peter Wright, Js. Doherty, Wm. Tracy, John Rogers, Dorsey Scott, P. Hatchitt, Josiah H. Yager.

Unordained preachers—Barzilla Wilie, Wm. Ellis, Ben. Wire, Danl. Asbury, John Heddin, and John Condre.

The Conference agreed to correspond with the Nolin Association of Separate Baptists by letter and messengers—Also with the Christian Conference in Jefferson co. Ia., to meet on Thursday before first Lord's day in Sept. next.

Our next Conference will be on Middle Creek, Hardin co. Ky. on Friday before second Lord's day in September, 1829.

The Editor remarks to his brethren in Indiana, that he had not room to insert all the minutes of their Conference. He hopes for their indulgence.

In the Christian Baptist, for April 1829, we have read with pleasure an article, including a letter from Doc: Straith of Va. headed, "Immersion and not Sprinkling, another Presbyterian doctor testifies." The reasoning of this venerable and learned doctor of Virginia, we think is irrefutable on the word baptis-, as meaning immersion. His letter is so full of instruction that we cannot forbear transferring it to our columns. In the next No. it shall appear, unless our mind may change its purpose. EDITOR.

The long looked for debate between Mr. A. Campbell and Mr. Owen, has eventuated, as we anticipated, in the complete triumph of Christianity over scepticism and infidelity in Cincinnati: Mr. Campbell deserves much from our country. We feel thankful for so able a defender and supporter of the faith once delivered to the saints, and we pray that his useful life may long be preserved a blessing to the world. EDITOR.

INFALLIBILITY.

Extract from Doctor Chalmers' Sermon on "the Doctrine of Christian Charity applied to the case of Religious Differences."

"It is said of the Papists that they ascribe an infallibility to the Pope; so that if he were to say one thing, and the Bible another, his authority would carry it over the authority of God. And, think you, brethren, that there is no such Popery among you? You all have, or ought to have, Bibles; and how often is it repeated there; "Hearken diligently unto me!" Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favorite minister to the tribunal of the Word, or would you tremble at the presumption of such an attempt, so that the bearing of the word, carries a greater authority over your mind than the reading of the Word! Now this want of doing, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man Master: it is putting the authority of man over the authority of God: it is throwing yourself into a prostrate attitude at the footstool of Infallibility; it is not just kissing the toe of reverence, but it is the

profound degradation of the mind, and all its faculties; and without the name of Popery—that your bosoms, your souls, may be infected with the deadly poison, and your consciences be weighed down by the oppressive shackles of Popery. And all this in a noon-day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families; where it may be met with on almost every shelf, and is soliciting you to look to the wisdom that is inscribed on its pages."

NOTICE.

The Christian Hymn Book, compiled by Barton W. Stone and Thos. Adams, at the request of the Miami Conference, will be ready for delivery in a few weeks. We have spared no pains nor expense to make it complete. We have rejected many hymns of the former editions and added others. We hope that our brethren will not be disappointed, and that they will not disappoint us, but actively patronize the work, and make as quick sales as possible, as we depend on the sales to pay the expenses very soon.

NOTICE.

Elder M. Gardner, of Ohio, has just published his last edition of the Christian Hymn Book, revised and corrected. They are to be had in Ripley, Ohio.

TO AGENTS.

To my agents I am constrained once more to appeal. My friends, trusting in your goodness, I have sent the Christian Messenger to nearly 2000 subscribers for almost three years. From these I have received very little more than what has paid my printer and paper maker for the first two years. I am now greatly in arrears with them for the present year. Could I get as much as would pay the expenses of the work, I could cheerfully give my labor to promote the good cause. But my family is large and needs my service, and cannot spare that and money too for the public good. If you do not exert yourselves in making collections speedily, I must stop the work at the end of this volume, with great loss to myself. I am flattered from every state to which the Messenger is sent, with accounts of its favorable reception. This induces me to believe that the subscribers are willing to pay, if the agents should only require it. To a few of my agents I am greatly obliged; but many have let their subscribers move away, without receiving a cent, and have not apprised me of it till many numbers had been still sent on and lost to me entirely.—Many have let their subscribers discontinue, and have not received payment. What shall I do! Let my friends realize my situation, and answer the question. EDITOR.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL. III.] GEORGETOWN, KY. JUNE 1829. [No. 8.

[*From the Christian Baptist, for April* 1829.

PRESBYTERIAN STATISTICS.

AN EXTRACT OF DOC. E. S. ELY'S REPORT.

"There are probably fifteen baptized members, who are pew-holders, supporters of, and attendants on, public worship in our Presbyterian churches, for every communicant in our conexion; and if so, then our body in the United States contains 2,194,620 persons. If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last twenty years, in 1848 there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last twenty years. At that time, to give every thousand people in our connexion one pastor, we shall need 5000 ministers. Of our present preachers 600 will probably decease before that time, leaving of the 1479 no more than 879. To these add the 1528 which may be gained in twenty years at the rate of our increase during the last ten years, and it will give us 2507, and will leave a deficiency of 2593 to make up the 5000: so that 2,593,000 of our people, or more than our present whole number, will then be without one man in a thousand to show unto them their transgressions; if our increase of preachers shall not exceed that of any former period, in the proportion of about *three* to *one*. How wide is the field which is opening before us! Truly our portion of the harvest is great and the laborers are few. If we consider the relative strength of the Presbyterian church in the United States, every candid mind will be satisfied that we ought to perform more services in the building of Zion than any other two denominations of christians in our country; for, of those to whom much is given, much will be required.

"*Two thirds* of the colleges, theological seminaries, and other academic institutions in this country are under the control of Presbyterians. The Congregational churches of New England and the Presbyterian church together have the charge of more than *three fourths* of all these fountains of literary influence.

"Baptist and Methodist churches in the United States, contain not far from 1,500,000 people in each; but they are comparatively poor, and contain a larger proportion of slaves than any other denominations.

"Our ministers in the state of New-York alone are 448; and all the Protestant Episcopal ministers of all grades in the United States do not exceed, according to their own estimation, 507. In one synod, that of Albany, we have 206 ministers, and in the state of New-York twenty-five presbyteries. In Pennsylvania we have 317 churches, and 194 ministers. *Four* out of our *sixteen* synods contain 532 ministers.

"The Congregational ministers, exclusive of about one hundred Arian or Socinian or fence-riding teachers, are estimated at 720, and their churches at 950.—The Methodist ministers, exclusive of their local exhorters, who correspond very much to our ruling elders, are 1465, and their numbers of classes 381,997. The Baptist church in the United States is estimated at 3723 congregations, 2577 ministers, and 238,654 baptized persons, which are, of course, all communicants. The proportion of non-communicating members in these two last named societies, is far less than the Presbyterian church.

"Let our ministers and churches consider how much is expected from them by our blessed Lord, and act accordingly. Particularly let them decide whether every communicant ought not to form and express a purpose of our contributing fifty cents, or a less sum annually, to the missionary operations of the General Assembly. The aid of others we *solicit;* but that of the communicants the Presbyterian church has a right to *CLAIM.*"

REMARKS ON THE PRECEDING.

In the judgment of charity Dr. Ely counts *fifteen* disobedient to *one* obedient member in the Presbyterian church. Our *body* (with fifteen dead to one living member) says he, amounts to 2,194,620. Under the divine blessing, adds he, if the Lord keep us "from disunion," or from separating the *fifteen sixteenths* from the one sixteenth, from putting out the fifteen disobedient out of every sixteen members; in twenty years "*our body*" will amount, in these United States, to 5,000,000. That is, we shall, in twenty years, have 312,500 obedient disciples! What a dangerous church will this Presbyterian church yet be! Embracing, as she expects in twenty years, nearly *one third* of the carnal, worldly, and selfish sinners in the land, without one teacher to two thousand "transgressors," should she take it into her head to make a king or a "*long parliament*," what could hinder her? If even the sixteenth should oppose the measure, there will be fifteen votes to one against it. A body of fifteen unsound or putrid members, for one sound and living member, must inevitably become a mass of corruption in twenty years exposure.

Richard M. Johnson, Esq. and such men, who will not, by act of congress, sanctify the *First* day of the week, or make a *Jewish* Sabbath of it, will have to seek some new country, if they wish to wear their heads. For my part, I would as lief live a door neighbor to the Spanish *spiritual* court of Inquisition, as live next door to a council of such spirits as the Editor of the Cincinnati "*Pandect.*"

But this is not all. Dr. Ely says they have two thirds of all the colleges and fountains of learning and literary influence under their *control*. Yes; remember the word *control*. And two thirds of the *money* also. For he says, the two great sects, the Methodists and Baptists, are '*poor*.' The Presbyterian church with *one third* of all the sinners, *two thirds* of all the colleges, and *two thirds* of all the money, my friends, be assured, will one day, some twenty years hence, make you take off your hats and "stop your coaches." I do know it to be a fact, which all history and experience prove, that a society professing any religion, with the control of colleges, population, and money, will be adored, if they have such a proportion of "baptized infidels" among them as gives to them a ponderosity of 15 to 1. I think as highly of Presbyterians as they deserve. I esteem many of their preachers and people as saints, who would not do such things. But what could, or what can these do, under a system, which, as Dr. Ely admits, gives *influence* to fifteen sixteenths of the whole membership, living in disobedience to Jesus Christ? I do not think that all his "*communicants*" are saints either. If the half of them were saints, we would have something to hope, from so much *salt* in so dead a carcas. But we have no good reason to think that more than a half of the *communicants* are real christians. If so, then, on Dr. Ely's data, we would have 30 to 1.

I never saw, from a *Protestant* pen, so proud, so supercilious, so arrogant a display, as this same report of Dr, Ely! Numbers, literature, wealth, arrayed against poverty, "ignorance," and paucity. The Presbyterian sect is as two to one against all the sets in the country, by such a happy combination of literature, money, and numbers.

If I had not other data before my mind, and a different view of religious statistics, than Dr. Ely presents, I would really give up the contest and the ship, and sigh for the destiny of both church and state. But as things are, I do not despair. As a *politician*, then, we will now exhibit our data.

In less than one century the Baptists have risen from about 5000 members, and an influence not in the proportion of *one to a hundred*, to nearly 300,000 members, and an influence of more than *one to ten* of the whole population of the United States. This is a fact for which I can, when called upon, furnish the documents.

The Methodists have, in a little more than half a century, risen from *naught* to 300,000 members, and an influence of 1 to 10 of the whole population. Without giving more than three of the proselytes of the gates to one of the actual members in the Baptist and Methodist societies, such is their real influence in the union. But I have no doubt that we are rather below than up to the actual moral power of these two sets.

There is another sect, called "Christians"—by their enemies, "*New Lights*," which have, in little more than the quarter of a century, risen from nothing to 1500 congregations, with a mem-

bership of 150,000, and an influence equal to the one-twentieth of the whole population. These are "*poor and ignorant too.*" But let Dr. Ely know that these *poor and ignorant* folks have wrought all the wonders that have been of magnificent influence in the annals of the world. The spoke of the wheel which is now in the mud, will be nighest heaven by and by; and that which is "clean and *dry*," will soon descend. The rich become poor, and the poor become rich; and their children in the third generation generally change seats.

Now what shall we say of the Congregationalists, Episcopalians, Catholics, Quakers, and the swarms of little sects over the continent. Are the Presbyterians, like Moses' rod, to devour them all? The influence of these minor sects is as one to ten; nay, perhaps, as two to ten of the whole population. And when you add that great sect of mere *Mammonists* to the whole, we shall find that if there were to be no Millenium, there is not so much to be feared from the prophecies of Dr. Ely. The Baptists, in a single state of the Union, have immersed more adults during the last year than all the infants which have been sprinkled by all the 1500 Presbyterian preachers during the year in the whole United States. The Christian sect have, in two, or at most three states, made more proselytes during the last year, than the Presbyterians have made during two years. It is easier to carry 15 infants to church to be "*christened*," than to make one proselyte.

Again, these *poor and ignorant preachers*, that never saw a college wall, would, in one year, cut and slash down more stubborn sinners with John Bunyan's Jerusalem blade, than a score of these nice *fencers*, who wear only a *silver*-handled dirk and a pocket-pistol. Dr. Ely and General Braddock may draw up their lines in great array; but take care of these fellows behind the trees! So much for the Doctor's *prognostics*—and so much for my religious *politics*.

For my part, as a christian, I must, in believing the Apostles, look for the downfall of all the sects in a little time. I should not think it passing strange, both from the New Testament prophecies, and from the passing events of the day, if, before twice twenty years shall have run their rounds, Presbyterianism should be gathered unto its fathers, and sleep in the sepulchre of the spiritual kings of Bablon, without the hope of a resurrection from the dead. Such an event is to my mind incomparably more probable than that in 20 years, this sect should *control* the government and establish itself by five millions of votes upon the throne of a new empire. EDITOR.

SECTARIANISM.

In the Christian Advocate, a Methodist periodical of the first respectability, printed in the city of New York, we have lately seen an article which has surprised and grieved us, as coming from such a source. It is an attack upon those who plead for

union, brotherly love, and harmony among Christians; and a plea for Sectarianism as it now exists. We are glad to find that the writer has tacitly acknowleged that neither his opposition nor pleas were founded on the scriptures, for an appeal is not once made to them throughout the whole dissertation. The Bible is too stubborn to bend to the reasoning of man.

The writer represents the advocates of union and brotherly love as "honest enthusiasts," by whom reason cannot be heard—its very arrows, to their imagination, are dipped in gall. This writer must know that the pious and devout Methodists were once the objects of these criminations, but *now* (to use his own language) "the troubled waters are settled within the channel prescribed for them by the author of truth and so erness"—*now* they have evaded the obloquy, and aid in fixing it on others. It is not our design to enter into a long refutation of the writer's arguments against "union and brotherly love," nor to notice every plea for sectarianism—they may pass for their worth. But when brought to the standard, the Bible, they will be found as the dark shades before the rising sun. Such arguments and pleas against us, and from a source so respectable, add incalculable weight to the cause in which we are engaged, and prove to the more intelligent that sectarianism is alarmed, that "the tide of popular prejudice flows along, sweeping in its way all before it." We indulge no fears of the ultimate success of the good cause of "union and brotherly love"—the cause is God's own—it is the universal belief of all of every sect, that yet on earth it shall be accomplished, when the apostacy shall have ceased.

The writer asks—"Are the advocates of a general and unqualified union—a union, which excludes all expressions and signs of attachment to sectarian interests and institutions, prepared to carry the principle through, and abide its consequences?"—We know of none who plead for such a union—a general and unqualified union. God forbid that my eyes should ever witness such a union. Such would be a union of life and death—of the spirit of the world and of the spirit of heaven—of pride and humility—of sin and holiness. It would resemble the union of iron and clay—of the church and state. For such a union as this we believe the writer has never heard any Christian plead; for he adds as explanatory, "a union, which excludes all expressions and signs of attachment to sectarian interests, and institutions." This is the union against which he directs his attacks, and calls its advocates "enthusiasts and deaf to reason." But this is the union of humble, obedient believers, for which we plead, and for which we are willing to bear the reproach of sectarians, and against which reason's bow is too weak to cast a harmful dart.—"We are prepared to carry this principle through, and abide its consequences," standing on the Bible.

We are pleased to find that the able writer has not throughout this article attempted to controvert the principle, upon Bible authority—he feared to touch it—the New Testament frowned too

awfully at the attempt—his goodness of heart recoiled—he only noticed the consequences of such a union in the view of erring reason. We will now attend to them.

He says: "From a difference of education, local circumstances, views contrasted by research or incidental connexions, habits, relations and tempers, men do differ in their opinions and feelings respecting the doctrines and forms of worship in the Christian church. According to these differences, they unite to one or other of the existing sects, as their views and feelings direct." These we acknowledge are facts; but are they therefore right? This is the question. Carry these facts to their legitimate issue, and what christian would not tremble to plead for their rectitude? Let us apply them in the case of the divided church at Corinth. There a party professed to have Paul as their leader—they educated their children to believe Paul was right, and that Peter, Apollos and others were wrong—another party preferred Peter; another Apollos. Each party would teach their children and connexions their opinions. Now, according to this writer, these children and connexions would do right in uniting with the different parties; because "from a difference of education, &c. they differ in their opinions and feelings respecting the doctrines and forms of worship." Would Paul justify such conduct? Did he not reprobate it in the severest terms? Did he not call such persons *carnal?* Apply these facts to the existing parties—all are educated differently, and consequently differ in their opinious respecting the doctrines and forms of worship. Those educated by Catholics unite with Catholics, and give their influence to their interests and institutions. Those educated by Presbyterians, unite with Presbyterian, and are warmly attached to theirinterests and institutions. So those educated by Methodists, Baptists, Universalists, &c, for the same reason unite with the different sects, and are attached to their peculiar interests and institutions. Is all this right? I need not wait for an answer. All who are acquainted with the Bible, with one voice say, no. Plead for their course, and you labor to destroy all investigation and inqruiy after truth—you plead that all the various conflicting sects are right—that it is wrong to endeavor to labor for reformation—and that they are enthusiasts, who are pleading for union and brotherly love, which are inseparably connected, and would ever be manifested, if the craft of men did not interfere.

The writer seems plainly to insinuate that union cannot exist, where there are differences of opinion. This sentiment is contradicted by stubborn facts. Let any sectarian boast of union in their party, and yet say that there is no diversity of opinion among them. They cannot. Therefore their own union is not founded on opinion. He pleads that every one that unites with a party should be attached and give his influence to its institutions.—By this we suppose is meant its pecuniary interests, and the advancement of the party, and its various schemes to acquire in-

fluence and power in the world, and to defend its institutions, or creeds, Confessions or Books of discipline. As no reference is made to the Bible in support of these things, we pass them by as unworthy of notice. We passingly remark that these very things have been, and yet are the very evils which have tarnished the glory of Christianity, and kept the family of God apart.

He compares the members composing a sect to those composing a particular family. As there is no criminality in expressing our partial attachment to our own family, and honestly laboring to promote its interest—so there can be none in our partiality for our own spiritual household and our deep interest for its properity. Does the writer believe that God has more families than one? How unnatural and wicked for a natural family to divide, and each member to labor to promote its own interest to the entire neglect of the others; or that the family should differ and divide into separate parties, which have particular attachments, and should endeavor to promote their own interests and institutions to the subversion of others? This is the picture of God's one family according to the writer. Can this be justified by the scriptures? Is it not every where condemned? "A kingdom or house divided against itself cannot stand."

He again compares the different parties to neighbors, who have their own land-marks and division lines; each one should observe the boundaries, which separte his neighbor's right from his.—We ask, who made these land-marks and division lines between Christians? Did God or man? Who gave a right to one child of God, and not to another? Did God or man? We are areally astonished that men—good and great men—in this enlightened day, should substitute such arguments for the support of sectarianism. Are they not reasoning in a circle? Have they not substituted reason for scripture, and call those enthusiasts who will not receive their reasoning? Or have they been so long intent on promoting the interest of their own party, that they think it is right to act as they have acted?

He proceeds in the same spirit:—"But the *mania* of attempting to produce a state of universal harmony and general good will by persuading men to deny feelings which do exist, and to affect a disregard to interests, which will hold a place in their hearts, would every where be treated with merited contempt, should any dare to carry it into the affairs of society or compact. Carry these thoughts to matters of religion, and with all the discrepancies which can be crowded into the contrast, in what respect do they fail of a just application?" Does the writer deny the possibility of universal harmony and general good will, existing among Christians? How then can he pray the Lord's prayer, "Thy will be done on earth as it is in heaven." In heaven universal harmony and good will do exist. This is the will of God. Jesus prayed that all believers might be one as he and the Father were one. Here is perfect harmony—God by Jesus Christ was reconciling all things unto himself, and consequent-

ly to one another. When the work shall have been accomplished, will there not be a general good will and universal harmony?

But the mania of attempting to produce this good state of things consists in the folly *of persuading men to deny feelings which do exist, and to affect a disregard for interests which will hold a place in their hearts.* The application of these thoughts to religion is the same, as the writer declares. Is the knowlege of the New Testament thus veiled by the arts of sectarianism? Cannot a Christian be persuaded to deny himself, by the grace of God, of the feelings of envy, hatred, and evil affections? If he cannot be persuaded to this, and if grace cannot effect it, then is the world in a desperate state. We must conclude that religion has taken her flight from earth!

He compares these enthusiasts, who plead for union, brotherly love, and universal harmony and good will among Christians, to the Pagans, who shouted, "Great is Diana of the Ephesians!!" And that while they are endeavoring to break down partyism, they are very industrious to build up and established their own party, and to keep out of their pulpits, and from their bounds, ministers of other persuasions—that they arrogate rights and privileges, and increase the power of their own body. If any among us thus act, we condemn their conduct. Such things may exist in the East, and in the West, for imperfection is the lot of men. But if this argument has weight, pursue it, and see its end. It will prove that Christianity is false, because many of its professors have not lived, and do not live, according to its direction and precepts. Such arguments are as light as air.

The writer concludes, that the different sects or denominatios have rights just and proper for them to claim. Granted. They have political rights, and those rights, as politicians they may and do claim and exercise. But we deny that Christians have any divine right to divide, and remain in division from one another—they have no divine right to form a constitution, institution, creed or confession, and bind others to believe it, or reject them for not believing it. They have no divine right to exculde from fellowship any believer in the Lord Jesus Christ, the only appointed Saviour of sinners, and prove the genuineness of their faith by an humble obedience to his commands. They have no divine right to call such *raca*, nor *fool*, nor *enthusiast*, nor *Presbyterian*, nor *Baptist*, nor *Methodist*. They have no divine right to build colleges for educating *pious* young men for the ministry, nor for Sundy schools, nor tract societies, nor bible societies, nor rag societies, nor mite societies, nor any such money institutions. We deny not that the different sects have these as political rights, and by the exercies of which they may increase their party, and more effectually strengthen their walls against their neighboring parties; but this is not religion—the religion of heaven. We fear in the contest for these rights, religion will cease to exist among the contending sects.

I advise the brother who wrote this article against union, and

brotherly love among all Christianss, to read more attentively the New Testament before he writes again. Let him give at least one *Thus saith the Lord* in support of his pleas against us, and for the justification of sectarianism. This with us, who value so highly the Bible, as to reject every thing else as authoritative in religion, will avail more than volumes of such arguments as are adduced by him. EDITOR.

HERESY.

The Catholics call all Protestants and Dissenters from their faith, *Heretics*. The Protestants and Dissenters apply the same epithet to one another in their various sects and names, because they hold opinions different from each other. Heresy in popular opinion, is like a bandy-ball, and the heretics like a large collection of boys in an open plain playing at bandy. They are divided in two parties, each party laboring to throw the ball on the ground of its opponent, and to repel it from its own. The contest is hard, and often bruised shins, and bloody noses have been the consequence of the scuffle. To a spectator, not interested in the play, how foolish such conduct appears! He in the midst of the contest approaches them, and succeeds in calling them to a pariey. "Boys, why all this noise, labor and contention?" One party answers, "those boys are endeavoring to throw the bany-ball on our ground, and we are determined to prevent it and throw it over on theirs." But what evil would follow if those boys should succeed and throw it on your ground? O that would be a disgrace on our skill and activity, which we cannot submit to bear. You cannot bear to have a superior, but wish to be the superiors yourselves. This he continues is the spirit of the world—it is pride. This plain talk offends each party, and they both become his enemies, and persecute him from their company.

This is truly the play of the heretical parties now in being. Each party is endeavoring to throw the heresy-ball from their encampment into that of their neighbor, with the same spirit and temper of the bandy boys. And the man, who has the temerity to reprove them, and bring them to a proper spirit, will certainly incur the displeasure of all the parties, and be persecuted from their society.

But, sir, do you so lightly think of heresy, that you represent it in such a ludicrous dress? Is there no criminality attached to it in scripture? Is it not said, "An heretic, after the first and second admonition, reject." Are we not authorized to call those heretics, who hold such abominable doctrines?—and shall we not exclude them from our society?—You, sir, are but one party—and your next-door party claims the same authority to call you heretics, and to exclude you from their fellowship; and who shall deny that their claims are equally good as yours? Thus all the parties act towards each other, not once suspecting that they are all heretics, the Bible being judge; and that while they remain heretics they ought to be admonished, and if this fails, to be re-

jected from the true church of Christ. This we will now prove, however unpleasant it may be to the various parties of our country.

The Greek word (*hairesis*) *heresy* signifies a sect, and so translated in the New Testament, Acts v. 17, xv. 5, xxiv. 5, xxviii. 22. Doc: Doddridge defines it to be "a sect of people separated from, and forming what we call a distinct denomination."—Para: 1 Cor. 11, 19. Doc: Parkhust defines heresy to be "a religious party or faction amoug christians under some human leader."—Eng: Greek Lex: verb *hairesis.* In this definition the learned are generally agreed.

A heretic is one, who factiously draws away a party or sect after him from the body or church of Christ, and forms a distinct denomination. Tit: iii. 10: "A man that is a heretic after the first and second admonition, reject."—And Rom. xvi. 17: "Now I beseach you brethren, mark them that cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Hence, Paul ranks heretics among the works of the flesh, Gall: v. 20. For who in the spirit of love to the brethren, and in the spirit of humble obedience to the precepts of Jesus, or who "led by the Spirit," would separate from them, and divide them into parties? We boldly answer, none. Love unites, and suffers long and bears patiently: 1 Cor. xiii. In this spirit division cannot take place—heresies or sects cannot exist. Divisions are carnal 1 Cor. iii, or the works of the flesh. For the man who makes division, contrary to the doctrine of Christ, must have some carnal motive, as honor, profit or ease, or, as Paul says, the service of his belly, instigating him to this course; and he must propagate a doctrine contrary to that of the Apostles in order to retain his followers in a state of separation from their brethren. To this the Apostle alludes when he speaks of some bringing in damnable heresies, even denying the Lord that bought them: 2 Pet: ii. 1. For had they preached the doctrine of Christ, having his spirit, union would have been preserved among the members—therefore if any man make and maintain division, sects or heresy, he is condemned of himself, or self-condemned; because he must know that he is acting in opposition to the law of Christ. He is a heretic indeed, and should be rejected after the first and second admonition.

It is presumed that these remarks will not be controverted. But to whom do they apply? I answer, to every sect from the body of Christ—to every scism and division—to every one who does not feel the spirit of love and union with that body. Should I be asked, who is that body, or who are the members which compose it? I answer all those who are baptized by (*en*, in) one spirit into the one body. For Christ has but one body, and every member partakes of his spirit, that holy, loving, obedient, heavenly, meek and humble spirit. And where this spirit is, there is

liberty, life, and union. By these fruits shall they be known. This body is now torn into pieces by heretics, or those who cause divisions contrary to the gospel of Christ. And every one in the spirit of sectarianism is in the very spirit of Antichrist, and should tremble at his approaching destruction. They, who labor in truth and love to unite the scattered members are properly Anti-heretics—are Christians. Says one, "Am I a heretic?" Yes; if you feel not the spirit of love and union with the whole body of Christ; or, if you, dare not, through fear of man, openly avow it, and act accordingly. In acting thus, I should incur the displeasure and censure of my sect, and lose my popularity, my honor, my wealth and ease. These are valuable; but not so valuable as life; and Jesus said "He that loveth his life shall lose it. You must deny yourself, take up your cross and follow Christ if you will be his disciple. But who is clear of heresy? I answer, the man, who has the spirit of the Lord, which leads him to love and obey his Master in all things—who feels the spirit of love and union with all christians, and who is bold enough to act according to his convictions. He believes with all his heart in the divine authority of revelation, and rejects the wisdom of men, which would destroy his liberty in obeying his Lord and Master in all things—

To sect or party, his large soul
Disdains to be confined;
The good he loves of every name,
And prays for all mankind.

It is acknowledged that this state of things is desirable, and that it will ultimately prevail on earth. If it is desirable, why not seek after it? If attainable, why not labor for it? Shall we lie supine, and inactive in the mighty work, as beyond our reach, and wait for God to perform it by almighty power without the use of the means appointed for us to do? Ask yourselves,—is heresy wrong?—Is it contrary to the will of God? The Lord informs you it is. Am I heretic? Do I cause divisions among Christians, contrary to the word of God? You may reply, I do not. But I ask, do you not support and aid others to do it? Are you not bidding them *God speed* by abiding in their party, submitting to their laws, and wearing their name? You cannot divest yourself of the charge of heresy while you live thus. Let the saints of every name withdraw their support from the heretics, and assert and claim their liberty of loving and uniting with each other, and soon will heresy and heretics disappear from the church of God on earth, and pure religion in all her glories reign over the willing sons and daughters of Adam. All this will be effected by faith and humble obedience through the Spirit, which will be poured out on all the faithful and obedient believers in the world. Let us awake to our duty, and with united effort hasten this glorious day. Happy shall he be, who shall be found in this work at the coming of the Lord! But the fearful—those afraid of man—afraid to venture upon the word of the Lord—

afraid to do what they acknowledge right—Alas! for them. Weeping, wailing and great lamentation, with shame and confusion, will be their portion.

But you may say, God has abundantly blessed the people in the different parties in days past, and why may we not expect the continuance of his blessing? I answer, because of the gross darkness and ignorance, which have long covered the people, God pitied them and winked at their ignorance; but now commandeth all men every where to repent. You say, God has abundantly blessed the parties! Alas! I fear that an increase of number, and zeal to proselyte are considered blessings of God; while the real spirit of christianity, faith, love, obedience, peace, humility and christian union, is found in but few. Like the Pharisees, mint and anise are tithed while the weightier matters of the law, justice, mercy and faithfulness, are neglected. These divine graces are borne down under the enormous load of worldly mindedness, pride, oppression, bigotry and party zeal. I dare not call that, the religion of Jesus, where the fruits of the Spirit are not found. "O Lord, revive thy work in the midst of the year."

EDITOR.

AN HUMBLE ADDRESS TO CHRISTIANS, ON THE COLONIZATION OF FREE PEOPLE OF COLOR.

While the greatest and most influential statesmen and politicians of our nation have their approving eyes and hearts turned to the Colonization Society—while they are laboring to advance its interests—while they are attempting to do justice to our long oppressed brethren of color by removing the free ones to the land of their forefathers;—While they thus act, influenced only by the principles of sound policy, and benevolence, shall Christians be idle spectators, and not unite their efforts in the holy cause? Heaven forbid!

All who know me, well know that for more than thirty years I have advocated the cause of liberty, and opposed unmerited, hereditary slavery. My honesty has been tested; for all in my possession I emancipated; nor did I send them out empty. A few are yet with me, not under my control, but entailed a curse upon my children by the will of a deceased relative. They who are unaprised of this circumstance, have branded me as a slaveholden. I have named this circumstance to remove any impression, which might prevent the good effect designed by this address.

The question is no longer now, as thirty years ago—Is the slavery of the Africans right or wrong? It is settled in the nation, that it is wrong, both politically and morally. The light of truth and intelligence has removed our doubts. No man of intelligence now presumes to justify it, whether he be a politician, moralist, or Christian. He would blush in the attempt. The nation has confessed her conviction of the wrong, by sending her

armed vessels to suppress the slave trade. Continually are those vessels cruising along the coasts of Africa to protect the liberty of that nation from the grasp of an unprincipled, avaricious banditti of worse than piratical monsters. The more free nations of Europe have engaged in the same laudable work. Shall we as a nation—shall we as Christians approve this course of protecting and of so expensively guarding the liberty of Africa, and not regard her children among us at home? No: Such a contrast has made America—has made her freeborn sons blush for very shame. The able statesman—the profound politician—the philanthropist, and the warm hearted Christian, all say, what shall we do? What can be done to relieve them? They have proposed and examined many plans by the principles of policy, philosophy and religion. But every plan has been found defective, but that which we now advocate, the plan of Colonizing the free people of color in Africa. To free them among us, and let them live among us, is impolitic, as stubborn facts have proved. Were those now in slavery among us to be thus emancipated, I would instantly remove to a distant land beyond their reach. Yet had I a thousand slaves I would gladly give them up to the Colonization Society to transport them to Liberia.

How many Christians have I heard groaning—and what real christian does not?—How many have I heard lamenting their situation, because they had slaves in their possession, and knew not what to do with them. To emancipate them, and turn them upon the public, they could not—existing facts of the evil forbid it. I could not advise this course, nor could I adopt it were I in a similar situation. But now every Christian—every man who is consiencious on the subject, may free himself from this distress by giving up his slaves to the benevolent Colonization Society, who joyfully receive them and transport them to a fertile and pleasant land, to the enjoyment of liberty, religion, and all the comforts of life. Where is the Christian that will withhold his aid and influence in support of this society? What philanthropist—what republican will? None; none;—I hope.

The time has been when professed Christians were blind to the evils of slavery—I have known some who professed to be the humble disciples of Christ, buy and sell their fellow-creatures for gain, as they would a herd of cattle! Though this was not by the majority considered wrong, yet even then the humble christian blushed and wept at the sight. But the era of darkness is past—no man now bearing the sacred name of religion, is engaged in such traffic. Am I correct in this statement! or is there yet one, a professed Christian, so blinded by the God of this world, and so lost to the truth of heaven, and so destitute of human and divine feeling, and so regardless of Christian character, and so callous to the sufferings of humanity, and so careless about his eternal destiny? Can a professed Christian yet be engaged in such a horrid traffic? If one—tell it not in Gath—publish it not in the streets of Askelon, lest the wicked, scoffing

world rejoice, and reproach the name of Christ; that one, bearing his name, and professing his religion, has done what their infidelity would blush to do. Let every Christian frown indignantly on such a practice—Let them shew the world their abhorrence of it by banishing it from among them—Let the practice be confined to those who fear not God nor regard man.—Once more I intreat all Christians—all the benevolent—all to aid the Colonization Society. Let us associate in every church, in every town, and in every neighborhood, as auxiliaries to the mother society in Washington. Your reward will be certain.

EDITOR.

THE PEDOBAPTIST.

The long expected Pedobaptist has lately made its appearance among us. From its prospectus we anticipated more than is yet realized. We have seen but two numbers; in the first of which infant sprinkling was simply inferred: but they did not inform us from what precept or example in the Bible they made the inference. Till this is done their reasoning can have no weight with those whose faith is founded on revelation alone.—In the second number they have labored to throw the subject of baptism into confusion. According to them it may mean almost any thing and every thing. Yet they incline to sprinkling or pouring; but are not confident that these are the proper modes.

It is not our design to controvert the subject of baptism with this association of Ministers and laymen; not that we fear to enter the lists, (for truth has nothing to fear,) but because our aid is not needed. A number of able defenders of truth are already enlisted. With them the subject is confidently left. The triumph of truth will be glorious. We may occasionally notice a few things on the subject, and make our remarks; but our chief attention shall be directed to what they say on the subject of Unitarianism, Arianism, and Socinianism, which, in their prospectus, they promised to notice. We do this, not because we feel ourselves included in these names, or that we feel any disposition to defend them; but because we know by them the Christians are intended.

In an article of number 2, written by "N——," we find an ill-natured stroke aimed at the Unitarians. He asks, "May we not alter the translations, and instead of saying, baptize you *with* water, *with* the Holy Ghost, and *with* fire, say, Immerse or dip in water?" He answers;—"See how it would read,—I indeed immerse or dip you in water, but he shall immerse——" His tender soul was afraid to add, *in the Holy Spirit.* "The expression," says he "is too appalling (for any but Unitarians, or those who do not believe in the personality of the blessed Spirit) to repeat." *Repeat!*—Repeat!—Where had he uttered it before? He might have done it in some former declamatory discourse for which his conscience had severely lashed him. He for this reason was "appalled" at the idea of repeating it. Have none but Unita-

tians the hardihood and bold impiety to utter such an expression? And do the Unitarians, who sprinkle infants as Presbyterians do, ever use the expression? Are all the Baptists who use this expression, so awfully hardened as not to be "appalled" at it?—And must they be ranked among the blasphemous Unitarians for using it? Must the learned and honest Trinitarian, and Presbyterian, who know that it should be so translated, be ranked among the unfeeling Unitarians, because he thus translates a plain passage?

Mr. N—— has confirmed this translation, by an argument on p. 19. He was endeavoring to shew the inaccuracy of the translation of Matt. III. 16.—"And Jesus went up straitway, *out of the water.*" The preposition *apo*, translated *out of*, is commonly translated *from;* and even in v. 17, of the same chapter it is so translated. He acknowledges (p. 19.) that the preposition *en* is commonly translated *in* by an overwhelming majority of cases where it occurs. Let us use his own argument. The Greek text is "I baptize you *en hudati*—(with water)—he shall baptize you *en pneumati hagio kai puri*"—(with the Holy Ghost and with fire. In this same chapter of Matt. the word *en* is used eight times and translated *in* or *within* in every instance but in this 11 v. It appears to us an unauthorized and arbitrary translation to say, baptize *with* water, *with* the Holy Ghost, *with* fire.—But to render it by *in*, is most agreeable to the language of the writer; as *en*, *in* those days, v. 1—*en*, *in* the wilderness, v. 1, 3. *en*, *in* Jordon, v. 5—*en*, *in* or *within* yourselves, v. 8—*en*, *in* his hand, v. 12.

The same passage occurs Mark 1—"I baptize you *en hudati, with water*—He shall baptize you *en pneumati hagio, with the Holy Ghost.*" In this chapter the word *en* occurs 15 times, and in every case but the one mentioned it is translated in. Let Mr. N—— say why it should not be rendered *in* also, in this text? In Luke 3, the same case occurs—the word *en* is used 11 times, and when translated, is, in every case, rendered *in*, except in v. 16, where it is translated *with* the Holy Ghost. No man of learning and honesty will deny the correctness of the translation we have given—and no such man can, before his God say, he would be "appalled," to use the expression. Should not a man, professing to be learned, blush to insinuate that, to baptize with water is to be taken in the same sense as to anoint the head with oil? Let us pursue the hint.

Mr. N. believes in the personality of the Holy Ghost as a third person in God; and that though this person was eternally proceeding from God, he was the very and entire God himself. Yet Jesus, in baptizing with the Holy Spirit, baptized *with* this whole and entire God, (for God is one and indivisible) by taking hold of him and pouring him upon the people, as John took hold of water and poured or sprinkled it upon the people; or as Samuel took hold of oil and poured it upon the head of David!! See p. 20. This—this indeed is truly 'appalling;' and were Mr. N——'s eyes

open to truth, he would shudder to utter it, and awfully quake to *repeat* it as one of his doctrines of grace, and pillars of his hope. He would not be so severe against those who deny the personality of the Spirit, as a distinct person in God. He would not be "appalled," to use the expression, Immerse in the Holy Ghost.

We ask Mr. N——, which of the two natures of Jesus poured out this spirit, or baptized with it? He may think the query blasphemous. If it is I am not accountable for it—It grows out of his own doctrine. He would be "appalled" to say it was the human nature. His answer must be, it was the divine nature. Now as Mr. N. holds the divine nature of Christ to be the very and entire God himself, then he took hold of himself and baptized with himself, or poured out or sprinkled himself upon the people; as John took hold of water, and Samuel took hold of oil, and poured it on those who were baptized and anointed! O that he would open his eyes, and view the end of his doctrine!

Such insinuations, as Mr. N's, against a respectable people, can have no good effect in reclaiming them from error. The writer of them only exposes the rancor of his own heart, and destroys his own influence in society. Calmness and sobriety will be attended to. EDITOR.

Shenandoah County, Va. April 16, 1829.

Br. Stone—I have never seen thee with mine eye, but I have heard of thee by the hearing of the ear—I am glad to say I never heard any harm of thee. I understand that thou art a minister of the Gospel in old style. Through the medium of the Christian Messenger I have learned that thy burden seems to be reformation; a serious call to the several denominations of professors, and to the world, to return to the ancient order of things in the Church of Christ; to bring the doctrines and commands of men into disrepute, and to exalt the character of God and our Savior; to bring the Rev. Clergy back to the Bible; to break every yoke and undo the heavy burden, that priest craft has hung upon the free born souls of thousands. Thy task is great, brother; thy design is laudable; and the event shall be glorious. Already there is a wonderful shaking among the dry-bones. Thou knowest that the spirit of enquiry is purging out the old leaven, that has been hid for years and centuries, in professing bodies;—the shrine makers are greatly alarmed;—primer-pedlars, and priest-sprinkling are fast losing ground;—the Bible is growing into esteem;—the light of truth is rapidly spreading; sectarian nets are daily bursting;—the kingdom of Jesus is greatly enlarging;—the people that were to be called by a name, which the mouth of the Lord should name, are becoming nnmerous in the earth. In short, the rapid strides, that some are making towards Legal Authority; the bitter zeal, manifested by others in behalf of human systems; the combinations and clubs formed by the Clergy against the preachers of civil and religious Liberty; the excommunication of so

many from their particular bodies, for reading and teaching for truth in other books, not chosen by their Lords and dictators—all, all these, and a thousand more like them, presage to me an eventful period about to arrive; when the Lord, whom we strive to honor, will himself take up the controversy between truth and error, light and darkness; when Dagon shall fall before the ark of the covenant; the heathen oracles be struck dumb forever; the Temple of the Lord be cleared of the buyers and sellers; and the money changers be driven out—then shall Satan fall again like lightning from heaven—the Kingdom of God come with unparallelled power—and Jerusalem become a praise in the earth.

A glorious revival has taken place in these regions the last season, the door of which is not yet shut—Glory be to God! In the August of 1818, I was found of the Lord, and in 1822 began to try to wield the sword of the Spirit. My heart, my hands, my head and my tongue are united with you in the cause of reform—though feeble in body, and weak in mind, the Lord being my helper, I can do something; and I feel like spending and being spent in the glorious work of calling sinners to repentance, and professors of religion to a thorough reformation.

There will be holden at the Walnut Spring School House, beginning on Friday before the third Sabbath in August, a four or five days meeting, where the greatest concourse of people is expected that has ever appeared at this place; as it is known that the Elders labouring in this quarter in conjuction with others intend to hold a conference. Elders from a distance are, by the Elders and brethren here, respectfully solicited to attend this meeting. You will give this last a place in your next No.

THOMAS COTTERILL.

From the Christian Baptist.

DESULTORY REMARKS.

Bethany, April 6, 1829.

To-morrow, Deo volente, I depart from home for Cincinnati, in the expectation of meeting there the Champion of Infidelity in two continents.

I have explored the different systems, ancient and modern, and have made their difficulties appear in my own eye as large as life. Now I may tell my friends and the public, that, however I may manage this discussion, of one thing I am conscious, that I am much more radically and irrecoverably convinced of two things than I ever was before. The first is, that not one single good reason can be offered against the christian faith; and the other is, that sectarians and sectarianism are the greatest enemies to christianity in the world. *Robert Owen*, Esq. and all his disciples would be like a swarm of grosshoppers amonst a herd of cattle in a large meadow, were this monster beheaded. They might chirp and chirp, till the oxen tread them down or lick them up, but they never could devour an ox. Indeed, a

swarm of grasshoppers may make more *noise* than a herd of cattle, but where is their *strength?* So with these philosophers—they are ever and anon carping; but they never will, manfully attack one of its evidences.

But what I have before me now is this: the sectaries and the sceptics argue as though they had been trained in the same school. Their premises may differ and their conclusions, but their logic is the same. I am resolved, in the approaching contest, to do as the mariner in the storm—cast overboard not only the cargo, but even the tackling of the ship, rather than endanger the mooring of her in a safe haven. I cannot get ashore with so many bales of traditions, with the metaphysical subtilties of creeds, and the various human appendages of the popular establishments. These would be as fatal to the cause of the Bible, as a dead body would have been to Charon's boat. Indeed, I have more to fear from the objections which the sectaries have bestowed to the Deists, than I have from any other source of opposition. But I am under no necessity to try to pilot through the storms the opinions, fancies, or by-laws of any sect. It is the *religion of the Bible, and that alone*, I am concerned to prove to be divine. It would be a vain and endless attempt to demonstrate that a religious establishment, set on foot by King James or King Henry, by John Knox, Charles Fox, or John Anybody, was the institution of Jesus Christ, or of divine authority.

I see some of the clerical order foresaw this as well as myself, and, like the editor of the "*Paudect*," they would rather christianity should be undefended, than their systems be endangered. I would apprize all such of my intentions, and my reasons for my intentions, if I were solicited with becoming temper.

But I do not think this is a matter of ordinary importance; and therefore I start in the most confident expectation of that all-sustaining goodness and gracious assistance which have hitherto been bestowed upon me, and which have always been the strength and felicity of all them who have faithfully, sincerely, and benevolently asserted the Bible cause.

I rejoice to know and feel that I have the good wishes, the prayers, and the hopes of myriads of Christians of all denominations. With such aids and such allies, I know that the truth must triumph over all the schemes of kings, priests, and sceptics.

EDITOR.

OF THE GREEK PREPOSITIONS *UPO* & *DIA*.

These two prepositions are both translated *by*, and have thrown English readers into great difficulties. To a person acquainted with the Greek, these difficulties are removed. Not long since I heard the third verse of John 1, insisted on as decisive evidence that Jesus Christ, or the Word, was God supreme, because it is there declared that "all things were made *by* him." Let it be remembered that the word translated *by* him, is *dia*, and this word with a genitive I have never found in the whole Greek scriptures, to signify any thing else than instrumentality. Had

it been "all things were made (*upo*) by him," the evidence had been good that the Word was God supreme, because *upo* signifies the efficient cause, and not in any known instance ever signifies the instrumenntal cause. The meaning of the two words may be clearly seen, Matt. I. 22:—"All this was done that it might be fulfilled which was spoken by (*upo*) the Lord, by (*dia*) the prophet, saying," &c. It is evident that *upo* signifiies the prime or efficient cause, and *dia* the secondary or instrumental cause. The very same occurs Matt. II. 15:—"That it might be iulfilled which was spoken by (*upo*) the Lord, by (*dia*) the prophet.'; Again, Matt. III. 6:—"And were baptized in Jordon by (*upo*) him:" And verse 16;—"Jesus came—to be baptized by (*upo*) him." All must see that John was the prime efficient agent in baptizing. So Jesus was led into the wilderness by (*upo*) the spirit, to be tempted by (*upo*) the devil. The same application is easy. I have only adduced a few cases out of many to establish the position that *upo*, with the genitive, signifies not instrumental, but efficient or the prime cause. From the cases above stated all must be convinced that *dia* does not signify efficient, but instrumental. To convince myself I examined the gospel of John—I found the word *dia*, with the genitive, occur often.—In every case it signified instrumental or by means of. The curious may see, John I, 3, 7, 10, 17.—III, 17—XI, 4—XIV, 16—XVII, 2—X, 1, 2, 9. In the last it is rendered *through*, yet evidently with the same idea. If John uses the word often in the very same sense, and never as signifying the prime or efficient cause—if the other writers of the New Testament uniformly use it in the same sense, and not once, it is believed, as signifying the efficient or prime cause, the evidence must be decisive. Therefore the argument from John 1, 3, that Jesus is God supreme, is fallacious. That our rendering is true is evident, because, "By (*dia*) him God made the world".—Heb. I, 2. "By (*dia*) whom are all things, and we by (*dia*) him.—1. Cor. VIII. 6. "God created all things by (*dia*) Jesus Christ," &c.—Eph. III. 9. Col. I. 16.

The Greek Fathers of the first centuries give us additional evidence on this subject.

Philo says, "A distinction is always to be made between the efficient and ministering cause. The cause of the world is God, by whose original efficiency it was produced: The operater is the Word of God, by whose ministerial efficiency it was framed." He condemns it as an absurdity in language to say that any thing is made *dia tou theou*, *through* God. Dr. Clark on Trini. p. 91.

Origen says, "The phrase *dia* or *di' hou*, *through* or *by whom*, never signifies the first, but always the second cause. All things were made *dia tou logou*, through or by the Word; not *upo tou logou*, by him as the original cause; but by one superior and greater than the Word." Page 92.

Eusebius says, "When the Evangelist affirms that all things were made (*dia*) by or through him, he therein declares the ministration of the Word to God. For whereas he might have ex-

pressed it thus: All things were made *up 'autou*, by him as the efficient cause; he does not so express it, but thus: All things were made *di 'autou*, *by* or *through him* as the ministering cause; that so he might refer us to the supreme power and efficiency of the Father, as the maker of all things." p. 92:

*A*gain: "The divine oracles teach us to know, that he (the Father) only is the true God, separate from all corporeal substance, and remote from all ministerial dispensation. For which reason the universe is declared (1 Cor. VIII. 6.) to be (*ex autou*) *of* or *from* him, not (*di 'autou*) by or through him." p. 92.

Cyril says, "When the Father willed that all things should be formed, the Son performed them by the appointment of the Father: That so the original, absolute, supreme authority might be reserved to the Father; and at the same time, the Son might have power over the things that he made." p. 93.

I might quote many more, but deem it unnecessary. This says Dr. Clark, was the constant and unanimous sense of the primitive Fathers.

Br. Stone:—For years past I have been convinced that partyism as it exists in religious society is opposed to the word of God; that man-made creeds and praty-names are a real injury to the peace and unity of the church of God; that the scriptures alone should be received as authoritative, and the name *Christian* alone acknowledged by all believers. I am alone in this neighborhood with regard to religious profession. There are none here called Christians; yet we have many good people of every order. I have applied to the different denominations for communion at the Lord's table. They are very willing to grant it, if I will join their party. What shall I do! To live without communion is distressing, and yet to join a party I cannot feel clear. Please give me your advice. Yours.

REPLY. *Dear Brother:* Your case is not uncommon, nor is it difficult on Bible grounds. To express convictions that partyism is in opposition to the word of God:—and what man that has read the Bible attentively can deny it? If you unite with a party, will you not act contrary to your convictions, and contrary to the word of God! Will you not be giving your weight against the truth, and in support of practical error? By uniting with a party, will you not lose the fellowship of other parties, and thus perpetuate the scandal to Christianity? You are also convinced that man-made creeds and party names are unauthorized, and a real injury to society. Can you then submit to them, without shutting your eyes against the clear light of heaven? Will you prostrate your liberty at the unhallowed altar of sectarianism, and submit to the hard and galling yoke of bondage? I hope not.

You say, the sectarians would gladly receive you to communion, if you would unite with them. By this they acknowledge

you a christian, or else they would not admit you. They cannot have fellowship with you, because you admit the Bible alone as the law of Christ, and his name alone as the name of his followers! But if you will become a Presbyterian—a Methodist—or Baptist, and submit to their laws, and be called by their name, you shall receive their right hand of fellowship! This rivals the age of darkness. They may say, you hold some erroneous doctrines. This may be true. But will they not receive you into union with their party with all your errors? (provided you will submit to be gagged)—Do they not in this virtually profess that their party-name will remove the criminality of your errors? Will they not publicly debar from their communion all who hold these errors, and yet privately admit you who hold the same? Will they not anathematize all such publicly, and yet privately acknowledge you a saint. This is so near akin to hypocrisy that I have not a discernment of the difference.

Were I in your situation I should labor to walk in the light of the Lord, though for this I should be rejected of all. Never would I exchange the law of Christ for the laws of men—nor the name Christian for any other. Never would I yield my convictions, or shut my eyes on divine light to gain the smiles of any—Never would I add my weight in the scale of partyism against the opposite scale of truth—Never would I prostrate my liberty to man—I should live and walk alone in the truth, and yet not be alone; for God would be with me. I should be consoled in this that when the Lord comes, I should be found with my light burning, and ready to meet him without shame.

You may say, there are many good christians among these parties. Of this I have not a doubt. But these christians are yet in the mists of Babylon—in the city of confusion. Like the Pharisees of old, they think they see, and have all knowledge; but they are deceived in this. Their eyes are not fully open to see the truth as it is in Jesus; but the day is not far distant when Christians every where will be roused by the trumpet voice, "Come out of Babylon, my people." That voice is now heard by many, and many are flying from the city of confusion, and thus escape her plagues. But, like the deafening drums to drown the cries of infants sacrificed to idols, so is the noise at this day to deafen the ears of Christians from hearing the party-killing sound, "Come out of her, my people." Will my brother, having once fled from Babylon, return to her confusion again? Beware, lest you be partaker of her plagues.

Some join with us as a party, without ever having learned the divine principles of gospel liberty. It is no wonder that such, bewitched with the glare of popularity, and pleased with the idea of ceasing from being persecuted, should unite with a party. But how any can do this, who know the truth as it is in Jesus, without the mixture of man's wisdom, is to me unaccountable. To you these thoughts are humbly submitted. Yours to love and serve in the Gospel of peace.

EDITOR.

QUERY BY WILLIAM SELBY, of Ia.

"WHAT IS THE CONDITION OF THOSE THAT DIE IN INFANCY?"

ANSWER.

The query is more curious than profitable. Many have speculated on the subject, and have left it in the dark. Many following St. Austin have believed infants to be so morally polluted by the imputation of Adam's sin, that they must sink to hell if they die, unless they are babtized, and have their sins washed away by this means. Others, as the Presbyterian Confession of Faith, talk of "elect infants." These according to the opinion of these theologians, are saved, whether baptized or not; but the non-elect infants, or reprobate infants dying, must be damned for the sin of Adam, committed thousands of years before they were born! An infant of a span long in hell, suffering the vengeance of eternal fire, not for their own sin, but for the sin of Adam!! Who can see any thing lovely in the God that would thus rule? A pagan who thinks that his idol or God is pleased with the shrieks and cries of infants sacrificed in the fire, may receive this doctrine; but can it be received and uttered by a Christian, who knows the God and Father of our Lord Jesus Christ? We cannot believe it.

The Methodist brethren abhor the doctrine of infant damnation, as involving the character of God, as good and just. They have therefore said in their discipline, Art: 2 & 20, & Art: Perf: "That Christ by his one offering of himself, made a perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual,—that he truly suffered, was crucified dead and buried to reconcile the Father to us."—Hence they have concluded that all infants are born in a justified state, and that the Father is reconciled to them; consequently if they die they are saved.—If infants are justified, they must have been previously condemned; if the Father is reconciled to them now, he was not before; for this is plainly implied. If condemned, it must have been for Adam's sin imputed to them. If this sin was infinite, and infinite punishment its due, then were infants doomed by the first constitution of God to man to suffer infinite punishment. All that died in infancy must bear infinite or eternal punishment. If this constitution was then agreeable to the will of God, it must yet be agreeable to his character and will; for God is unchangeable. Therefore this principle as plainly involves the character of God as good and just, as the Confession of Faith does. It is easier to see the imperfections of other theories than to establish one that is perfect, especially when we have not scriptural *data*. A few principles I consider as axioms in divinity. 1st. That in the final judgment every one shall be judged according to the deeds done in his own body; and therefore not for the deeds done in Adam's body. 2ly. As infants are incapable of doing good or evil, as Esau and Jacob, they cannot be condemned in that day. 3ly. That as moral qualities cannot be transferred from one to another, therefore the sin of Adam cannot be transferred or so imputed to the infant as to render it

condemnable to eternal punishment in the final judgment. 4ly. That natural death is the consequence of the first Adam's sin to all—and that natural life, or the resurrection of all from the dead, small and great, is the consequence of the second Adam's obedience. Therefore when infants are raised from the dead, they experience all the justification they need, being then delivered from the condemnation to death; and having no deed done in the body to answer for, they are brought to heaven, and grow up in eternal righteousness. EDITOR.

OBITUARY.

The deceased, before his death, requessed me to write a memoir of some of the principle incidents of his life, and have it published in the Christian Messenger.

Died, at his residence, in Posey county, Ia. Elder JAMES MOUTRY, aged sixty-two, on the 27th day of September, 1828, after a long and painful illness; perfectly composed in his mind, and entirely resigned to the will of God. During the revival in North-Carolina, Chatham county, about the year 1804, he professed religion, and became a member of the Regular Baptist church. Being zealous for the cause he had espoused, he took an active part in the society, and very soon gave evidence that his talent was worthy of support in the church. He was licenced to exercise his gift in exhortation, and by making further proof of his influence, and usefulness, was licenced to preach, until he was considered qualified to sustain the character of an Elder. He was accordingly ordained in the Baptist Association. In the year 1809 he moved into Indiana, on the Wabash, and was chosen pastor of a Baptist church, called Salem. In the years 1813 & 14 some of the people and preachers, called *Christians*, came into the same section of country. He, possessing a liberal and friendly disposition, occasionally attended their meetings, and invited them to attend his. This liberty soon caused his Baptist brethren to complain; but he contended for the liberty of the Gospel, and still claimed and enjoyed his privilege, until he was arraigned before the Association, to answer to the charges exhibited against him for violating the rules, and regulations, in the constitution of the Baptist Church. But he refused to acknowledge any fault for the past, nor would he promise to retract in future, and consequently was expelled from the fellowship of the church, and Association. He then publicly acknowledged his conviction from both scripture and experience, that man-made creeds, and confessions of faith, were mischievous things in the church; and that the Bible was the best, and only constitution to govern the Church of Christ, containing the most complete and perfect rule for faith, practice, and discipline. A majority of the church, of which he was pastor, went with him, and constituted a church on the Bible. He continued stedfast in the christian faith; enforcing the necessity of practical religion, and zealously insisting on the propriety of the spirit of love and un-

ion being cherished, and cultivated, among the followers of the Lord Jesus. The church increased, until the number of members at one time was two hundred and twenty.

He was remarkable for a mild and amiable disposition, a friend of peace, and always ready to use his influence to promote it. In his family, he was an agreeable husband, a tender and affectionate father. He was esteemed highly as a neighbor and citizen. He was faithful, and beloved in the church. His manners and address, plain and unaffected; his piety and usefulness, universally acknowledged. His excessive labors brought on a pulmonary consumption, which rendered him unable to preach for some months before his death. He was very sensible of his approaching dissolution. I visited him frequently during his illness, and always found him in a calm and serene frame of mind, and entirely resigned to the will of God, with an unshaken confidence, and prospects bright for heaven.

He is gone where the wicked cease from troubling, and where the weary are at rest, and left his family and friends, and the church, to lament their loss.—His funeral was attended by a large concourse of people; and brother Moses P. Condict preached on the occasion, an interesting and impressive discourse, from Job VII. 9 & 10. The closing remarks, made on the character of the deceased, and the address to relatives, and the church, were solemn and affecting. Mark the perfect man, and behold the upright; the end of that man is peace. JOHN M'CRARY.

Also, died in this county, June 1st, Mrs. MARY PEAK, consort of Jordan Peak, and daughter of Capt. Lewis Nuckols. She was young, amiable and pious; and in her last illness and death, manifested an unusual degree of faith and assurance of immortality.

Also, a few days before, died Miss POLLY DOWNING, of Bethel. Her sufferings, were long, and unusually severe; yet the gracious presence of her Lord, whom she had long and faithfully served, supported her, and caused her continually to triumph to the last moment of her earthly existence.

NOTICE.

The CHRISTIAN HYMN BOOK, compiled and published by B. W. STONE & THO: ADAMS, will, in two or three weeks, be ready for delivery. They will be deposited with the Agents of the Christian Messenger for sale. The price will not exceed 50 cents per copy retail; and a considerable reduction will be made to those who purchase by the dozen, and pay when they receive the books. They, who wish to have the books, will call on Mr. *N. L. Finnell*, at Georgetown—Mr. *H. Wilson*, at Paris—Mr. *Js. Batterton*, at Millersburgh—Elder *John Rogers*, at Carlisle—Mr. *B. S. Wilson*, at Cynthiana—Mr. *C. C. Moore*, Winchester—Mr. *Js. Houston*, at Caneridge—Mr. *Keiser*, book-binder, or *B. Cassell*, at Lexington—Col. *P. Dudley*, at Frankfort—Mr. *P. Allin*, at Harrodsburg, &c. To any of our preaching brethren, application for books may be made, and from them obtained.—*Editor.*

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL: III.] GEORGETOWN, KY. JULY, 1829. [No. 9.

THE GOSPEL PLAN OF SAVING SINNERS.

NO. III.

It is urged in opposition to the doctrine for which I contend, that John required of them whom he baptized, to "bring fruits meet for repentance." This is supposed by some, to mean an experience of grace—an evidence that they were regenerated. The Pharisees of whom John made this requisition, were a proud, hypocritical race of men, and great lovers of popularity. So many flocked to John's baptism, that it must have become very popular; and the Pharisees, who ever wished to float on the popular current, came also. John perceived their wickedness, and calls them a "generation of vipers;" and asked them who had warned them to flee from the wrath to come. He then tells them to bring fruits meet for repentance. As much as to say, renounce your pride, arrogance and evil life: bring me evidence of a sincere reformation, and I will baptize you. John directed the subjects of his baptism to believe on him that should come after, who should baptize them with the Holy Ghost; of course they had not received it before he baptized them.

The disciples whom Paul found at Ephesus had been baptized unto John's baptism, and yet they had not so much as heard of any Holy Ghost. If then John, or those who baptized on his plan, required of the subjects of their baptism, an evidence that they had received the Holy Ghost, how are we to account for this circumstance?

Again. It is argued, that as Solomon's temple was a figure of the church, and as the materials of that building were all prepared in the mountains before they were brought and placed in the building, so sinners should be regenerated before they are prepared for baptism. This, at first view, is a very plausible argument; but the circumstance of the stones of the temple being prepared in the mountains, will be found upon examination to be no objection to my plan. In the church, or spiritual temple, Christ is the *living* corner stone. This corner stone is now laid in Zion, and every sinner must be brought to Zion, in order to be placed on Christ the corner stone. It is true he has to be prepardein or cut out of the mountains of iniquity according to the plummet and rule of the gospel. As the mason cuts off all the rude and unnecessary appendages of the rocks, in order that they may be

prepared for a place in the building; so by a sincere repentance, the love and practice of sin must be destroyed. The sinner's old man must be crucified; but after all, this may be a dead stone. Every stone in the spiritual temple must be a *living* stone. How are they to be made alive? I answer, by a union with Christ the living corner stone. But where is the corner stone? I answer, it is laid in Zion. And as I have shown that we put on Christ, or are united with him in baptism, let the penintent sinner be baptized: and when the administrator puts him under the water, like the mason placing the stones in a building, he becomes a living stone—is united with Christ, the living corner stone, and occupies a place in the spiritual temple. Of course he is not made *alive* in the mountains of iniquity, before he is brought to the corner stone.

But it is argued that the plan proposed, throws the door of the church too wide—that it will admit corruption into the church, and destroy its holy character. I have shown that the apostles acted on this plan; and as they acted under the guidance of the spirit, their plan must have been the plan of heaven. I shall never be afraid of throwing the door of the church too wide, while I imitate Cnrist and his apostles. The plan of heaven is generally opposed to the schemes devised by the wisdom of man. Suppose I were to require what is generally called an experience of grace, of those whom I baptize: I would sit in judgment upon his experience, and if it accorded with my *views* of the manner in which converson is effected, I would pronounce him a Christian, and baptize him. But it is possible that I might be mistaken; for however wise I might be, still my decision would be founded on the "wisdom of man." Besides, the person who relates his experience, may be in error; yet my passing judgment in his favor is calculated to confirm him in his mistake. Further, he might not be able to satisfy my mind; he might not have experienced all that I did; yet he might be a Christian. But my decision against him might be calculated to throw him into doubt and despair. By my fallible judgmcnt, he would be deprived of his christian privileges, and rendered unhappy. These things I say are possible; but upon the plan I propose, it is impossible; because his faith rests not in the wisdom of man, but in the power and faithfulness of God. He rests his all on the promise of his maker; and as it is impossible for God to lie, so it is impossible he should be disappointed. I am far from recommending baptism to any, but to those who have become subjects of sincere repentance. When the love of sin is destroyed—when the penitent's cry is "what shall we do to be saved," then let him determine to renounce all sin, and be baptized *for* the remission of sins; and I would as soon expect that God would cease to exist, as that he would not receive the remission of sins, and the gift of the Holy Ghost.

We often hear it asked of those, who relate their experience, Did you believe that God could not be just aud save you? Did

you think that your day of grace was past, and did you believe that you were lost—that God would never save you? Did you believe that God was your enemy, and that the sword of justice was ready to cut you down and send you to hell? An affirmative answer to these questions is thought of importance, to prove it a work of the spirit. And yet every one of these ideas are false. For God could be just and yet save him. His day of grace was not past, neither was God his enemy, &c. These things he has proved by sweet experience. And shall Christians require of their fellow mortals to believe lies, in order to fellowship? Surely not. I know that many think, that the plan which I have proposed, is presumptuous—that it is unsafe, and leads sinners to venture upon God in a very unprepared situation. But it is the will of God that they should *presume* or venture upon him; and it is the business of error and Satan, to make people afraid to venture upon God.

But perhaps one is ready to say, must we not "be ready to give an answer to every man of the reason of the hope that is within us. I answer we certainly must; and if you please I will give you a reason of the hope that is within me. I could probably give you as satisfactory an experience as many of my brethren, but I rest my hopes on another ground. I put my trust in God. In my hours of dark temptation, I do not look back to my experience for consolation, but I look to my God for deliverance. I believe that he is true and faithful, and if I put my trust in him, I believe that "I never shall be confounded." I feel like "leaving the things that are behind, and pressing to the things that are before." Come my Brother, tell me, have you a better ground of hope?

I and others in this country have acted on the above plan, and we have never yet known it fail. If we had but *one* apostolic example on which to found our practice, we believe we would act safely. But we think we have many examples as well as precepts. Should any yet dispute its correctness, we should be glad that they would introduce *one* precept or example from the scriptures, showing that it is wrong. We should be glad also, (if possible,) that they would cite us to *one* authority in the book of God, for requiring "an *experience of grace*" to be related, antecedent to baptism.

Thus I have endeavored to illustrate the simplicity of the gospel plan in saving sinners. It is hoped that all who read these numbers, will candidly consider the subject, and if the doctrine advanced be supported by the scriptures, it is hoped that they will embrace it, however much it may be opposed to *their* views of propriety.

JAMES E. MATTHEWS.

A REPLY TO JAMES E. MATTHEWS.

The Gospel Plan of saving sinners, as preached by the Apostle Paul, Romans x. 6–10.

"But the righteousness which is of faith speaketh on this wise,

Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above;*) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Brother Matthews,—I have perused your numbers in the Christian Messenger, I hope, with impartial interest; and am not a little surprised at the sentiments contained in them; being written by one, who seems to be so well versed in scripture. And that which increases my surprise, is that you have presented to the public a plan, which I suppose you will call complete, without once naming, or even hinting at the blood of my dying Lord; and have apparently substituted water in its stead. O how chilling to the weeping heart of a poor mourner! I hope, my dear brother, you will not think it a crime, if I should offer to the public a "more excellent way," founded on scriptural evidence.

The plan laid down in the New Testament, through which God is pleased to save poor lost sinners, has engaged the attention of the Christian republic from its earliest establishment. God's plan—the Gospel plan—the ancient plan—the Apostolic plan—the Scripture plan—the plan of heaven—have been the various titles, by which their various theories have been designated; and the most of them differ in doctrine and precept as much as the means, through which they were to receive the remission of sins. But I think that the fragment of Peter's language, on which so much stress is laid, contains no assertion that is in any wise congenial with your premises. The historian seems to be silent on the great subject of dispute—he does not inform us, whether he had or had not, an evidence of the remission of their sins previous to the act of baptism. Therefore, the strongest evidence that can be drawn from this circumstance, can only be the dim shade of inference, and conjecture, which cannot be admitted as legal testimony in this disputed point. But, perhaps you, or some other person in the ranks of the public, may say, that in this I am mistaken; for did not Peter expressly command the multitude to "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost?" I answer, he did; but, wherein does this language support the proposition to be proven? Did Peter tell then that baptism was a means of the forgiveness of sins?—That their sins should be remitted in the act of baptism?—Or that baptism was the only channel of regeneration or the new birth? The answer of these questions, I leave to the candor of James E. Matthews, and an elightened public.

But, how shall we arrive at a correct understanding of the expression of the apostle? Our brother, with many others, in order to be consistent, will probably say, that the sense of the passage must be determined by the particle or preposition, *for*, as the whole weight of the passage is leaning upon that. But I will urge, and I think correctly, that the true sense of the particle, *for*, must be determined by the connexion of Peter's language, in concert with other scriptures. Mr. Johnson, I think, informs us in his Lexicon, that this small particle is susceptible of upwards of forty definitions, according to their various situations in language; and among all these different acceptations, and situations, who can tell us which is the right one, unless we take the language of Peter as a guide by which to determine? This being admitted, I am, therefore, forcibly led to reject the definition adopted by you, viz: (*in order to*,) as incongruous to the general tenor of the scripture. That which seems to suit the apostle's language, and the nature of obedience best, is, *because of*, or, *on account of*, which sweetly harmonizes with every nerve of the apostle's discourse. Let us hear it. Peter saith, "Repent (or reform,) and be baptized, every one of you, in the name of Jesus Christ, for (*because of*, or, *on account of*,) the remission of your sins," &c. This view of the passage, to my mind, makes it plain, and easy to be understood. The other throws a dark chilling gloom over that sacred ordinance, that the faint throbbing heart of a poor mourner cannot relish. The watery grave, to him, would appear a dark and a dismal vault without a gleam of light reflecting through its gloom. But when the soul is full of light, love, and joy, he can willingly lay his body beneath the wave, even if he should never expect to return.

The remission of their sins was not promised in the act of baptism; because the language only suggests one promise, and that is, "ye shall receive the gift of the Holy Ghost," which was to be received through the medium of baptism, and as an additional blessing in consequence of their obedience. But to climb to the summit of this argument, I would ask, what did the apostle Peter preach to the gazing crowd? I answer; he stood up with the eleven and declared, that the prophecy of Joel was then fulfilled; and next he declared that they had been guilty of murdering the Lord of glory; and in the third place, he preached unto them that he had risen from the dead, and was then pouring out his spirit upon them; and in the fourth place, he declared that he was then on the right hand of God, and had authority to judge the world, to give repentance and remission of sins to all that call upon him. And when they heard this they were pungently convicted in their hearts. Yes, they were much alarmed; and as Peter had not yet preached obedience to them, they did not know what to do, nor did they know whether it was possible for them to be saved. They then came as true penitents and begged of the apostles to tell them what to do. Peter then began to preach again, and repeated the passage above quoted.

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and expressly told them, that the promise was to them and their children, and to all them that were afar off. This gave the desponding creatures hope, which was a lively hope. Yes, this doctrine made them glad in their hearts before they were baptized, according to the 41st verse; which gladness constitutes the very essence of the new birth. And hence the conclusion is unquestionable, that they submitted to the ordinance of baptism from a principle of love to God, and on account of the remission of their sins, expecting to receive the gift of the Holy Spirit.

[*To be continued.*] JOHN OKANE.

REMARKS ON THE FOREGOING REPLY.

We are always pleased to see the spirit of inquiry on subjects of importance. To express freely, humbly and meekly our ideas, is a good way of arriving at truth. But any expression of a harsh and arrogant spirit, will produce bad effects. Such it is humbly hoped will be avoided by our correspondents. As an Editor, I have the liberty of making remarks on all communications addressed to me. With the brother, whose communication is given above, I have no acquaintance, having never seen him.—He expresses great surprise at brother Matthews' sentiments, "especially as he is so well versed in scripture." This implies that all who embrace those sentiments are ignorant of "the law."—Did my young brother know it, there are many in the west, both among Baptists and Christians, who hold the same doctrine; and those too, who rank high in biblical knowledge, and are ornaments in the kingdom of Christ. He thinks the sentiments chilling to the weeping mourner, because the blood of Christ is not once named in the plan; but that water appears to be substituted for it. Do, brother, look at the plan you have adopted, Rom x. 6–10. Is there one word in it about either water or blood? Look at the plan of Peter and adopted by bro: Matthews, Acts ii. 38. Is there one word about the blood of Christ? You say, Peter preached this doctrine before he proposed the plan of salvation through obedience as well as faith; so does bro: Matthews. But Peter was careful not to confound the doctrine of Christ; and from his example we might learn wisdom. As well might we argue that there is no necessity of repentance or baptism, or any other duty, in order to salvation; for Paul says, 'Believe in the Lord Jesus Christ and thou shalt be saved.' 'Whosoever believeth that Jesus is the Christ is born of God.' &c. In these nothing but faith is expressed; shall we blame the apostles that they neglected repentance, baptism, the blood of Christ? No: Let us then not blame one another for following their example. Let us not call them *blind*, because they have misconceived the nature and force of that evidence by which another is convinced. To tell a man that he is ignorant and blind, is not a happy nor weighty argument to convince him that is a fact.

He tells us his design is to prove, that bro: Matthews' argu-

ments are insufficient to establish his proposition—and that it cannot be established by any man without a new revelation from heaven. If this be proved by the old revelation, I for one will relinquish the propostion with joy, and yield to what may be established from the same source with delight. The Christian Baptist with the Christian Messenger would no longer teach the doctrine, "Reform and be immersed in the name of the Lord Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit." Nor would the honest brethren among Baptists and Christians teach nor receive it.

We will now proceed to his weighty arguments against the doctrine, that Baptism is an appointed means of heaven for the remission of sins, and for the reception of the gift of the Holy Spirit.

1st. "It cannot be proved, says he, whether the people on the day of pentecost had or had not their sins forgiven previous to the act of baptism." But it can be proved from the whole Bible that they were not forgiven before they repented; for the scriptures every where represent repentance as preceding forgiveness—Therefore Peter spoke to such as were in their sins, unforgiven. Had he said, Repent for the remission of sins, and then be baptized—this would have expressed our brother's views—But Peter unites repentance and baptism together immediately, as previous to forgiveness and the reception of the Holy Spirit. This is no inference: it is as plain as Mark xvi. 16. "He that beleveth and is baptised shall be saved." As well might our brother say, He that believeth and is saved, should then be baptized, as to say, repent for the remission of sins, and then be baptized.

Though our brother's plan seems to contradict the institution of Christ in Mark xvi. 16, which is, that faith and baptism are the appointed means of salvation; tho' it seems to contradict the advice of inspired Peter, to poor trembling believers, Acts ii. 38, which is that repentance and baptism are the appointed means for the remission of sins, and the reception of the Holy spirit: yet he asks, Did Peter tell them that baptism was a means of the forgiveness of sins? I will ask him one question, Did Peter tell them that repentance was a means of the forgiveness of sins? And will any one presume to deny that it is a means? If one is, so is the other, for they stand in the very same relation. He asks again; Did Peter tell them that their sins should be remitted in the act of baptism? No: he has not expressly told us whether in the very act, or a minute, a day, a week, a month, or any specified time after. Nor are we curious to know; it is enough for us to know that it is a means appointed by Christ for this purpose. "Ask and ye shall receive;" but the time is not specified when; whether in the very act of praying, or a day, or month, or year after. He asks again; Did Peter tell them that baptism was the only channel of regeneration? No: neither Peter nor the most stupid ignoramus amongst us, ever spoke such a sentiment. Whoever heard of an unbelieving, impenitent person regenerated

by baptism? Surely our brother does not think us so stupidly *blind*.

2dly. His next weighty reason against the propostion, advocated by us, is founded on the indefinite meaning of the preposition *for;* as repent and be baptized *for* the remission of sins. He says, Dr. Johnson in his dictionary says, that this word *for* is susceptible of forty or more definitions. But of the forty our brother has chosen one, which is as far removed from the word used by Peter, as any he could have selected. He has taken *because*, or *on account of*, as the true definition of *for;* then it will read thus, "repent and be baptized *on account of* the remission of sins, or because of the remission of sins: that is, because you are now forgiven and your sins remitted, therefore repent and be baptized! Will our brother, in order to enlighten our blindness, thus pervert the whole economy of heaven, and make us believe that a man must have his sins remitted before he can repent and be baptized! The word used by Peter is *eis*, here translated *for*, but commonly rendered *into*, *unto*, &c. Let us examine a few of many texts connected with our subject, and read them with our brother's definition, and with ours. Matt. xxvi. 28: "This is the blood of the new testament, shed for many for (*eis*) the remission of sins." Did he shed his blood *because of* the remission of sins, or *in order* that they might be remitted or forgiven! Jesus says, I came not to call the righteous, but sinners (*eis*) *to* repentance. Matt. ix. 13. Did he call sinners *because*, or *on account of* their having repented! Or did he call them *in order to* their repenting? Paul says, "Godly sorrow worketh repentance (*eis*) *to* salvation." II Cor. vii. 10. Did godly sorrow work repentance *on account of* salvation! Or did it work repentance *unto* or *in order to* salvation! Was not this repentance a means of their salvation? "That God may grant them repentance (*eis*) *to* the acknowledgment of the truth." II Tim. ii. 25. Surely this repentance was the means which led them *unto* the acknowledgment of the truth. II Peter, iii. 9: "God is not willing that any should perish, but that all might come (*eis*) *to* repentance. God's will is that all should come to the Saviour *in order to* repentance, for he is exalted to give repentance as well as the remission of sins. I might fill pages with such references; but these are deemed sufficient. It is very doubtful with me whether *eis* has ever the signification of *on account of* or *because of*.

Our brother O'Kane thinks, that to be baptized *in order to* the remission of sins throws a dark chilling gloom over the ordinance that the faint heart of a mourner cannot relish—the watery grave to him appears a dark chilling vault &c. This may pass for argument with theorists; but fact proves it fallacious. All arguments not taken from the bible will have no effect in removing our blindness.

He thinks these people on the day of pentecost were all regenerated before they were baptized, because it is said, "Then they that gladly received his word were baptized;" which glad-

ness, says he, constitutes the very essence of the new birth—!! If our brother be correct, then were the Gentiles at Antioch regenerated before tkey believed in the Lord Jesus. For when Paul preached "I have set thee to be a light of the Gentiles that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad,—and as many as prepared themselves unto eternal life believed." Dod: Was Herod who heard John gladly, regenerated? Were the common people who heard Jesus gladly, regenerated? Mark xii. 37. "Were the people who were waiting for Jesus, and gladly received him, all regenerated? Luke viii. 40. Had the stony ground hearers the very essence of regeneration, because they received the word with gladness? Mark iv. 16. Our brother cannot believe this. Yet his conclusion is, that the inference is unquestionable that they submitted to the ordinance of baptism from a principle of love to God, and on account of the remission of their sins, expecting to receive the gift of the Holy Ghost. Were his premises equal to his conclusion, we should all bow submission.

The subject under discussion is important, and the many communications on this point pouring in upon us, convince us that it is considered important by our brethren. To print all, would fill up our pages to the exclusion of every other subject; and not to print them, would probably offend our brethren. It is not our wish to make it a subject of controversy, but of calm investigation. We are advised by our friends to pursue the following course. Let two experienced elders of different opinions on the subject, enter upon the investigation; to them let all communications from brethren far and near be directed. From these communications they will take every good argument, and arrange all in the clearest point of view. This will clear our pages from the repetition of the same arguments, found in the various communications. It is not doubted but that this plan will meet the approbation of all. It is therefore hoped that no brother will be offended that his essays are not inserted entire, over his proper signature. We have learned by unhappy experience the evil of controversy, and wish to avoid the spirit of it among ourselves, who profess to be inquirers after the truth as revealed from heaven. Let brethren direct their essays to the Editor of the Christian Messenger, post-paid. They shall be faithfully attended to. The two elders are already engaged, and their essays shall immediately appear over their proper signatures. EDITOR.

ON BAPTISM.—No. I.

Much is now said and written on the subject of the remission of sins; and as out of the abundance of the heart the mouth speaketh, I am satisfied that more has already been said than proceeds from humble and forbearing hearts; and because of the warmth generally felt, or at least shown, by those, who are engaged in this, and other controversies of the day, it was my intention, knowing my irritability and inexperience, to have but little to

say in the contest at present; but as the Editor of the Christian Messenger and other brethren seem anxious that I should take part in the investigation, I have yielded to their wishes. I know that the truth spoken by a wise God is strong, and from that I have labored to form my views of sin, the forgiveness of sin, and the means of obtaining that forgiveness. If I am mistaken, I know it would be to my advantage to know it. I will, therefore, ask the Editor of the Messenger the following questions, and wait his answer before I enter further upon this subject:—1st. What is sin? 2d. What is the forgiveness of sin? 3d. Has God appointed more than one plan for the forgiveness of sin? If he has, why contend for one more than another? If he has not, have we any authority for believing that any ever has been, or ever can be, in the gospel age, forgiven out of that plan? 4th. What is the design of baptism? 5th. Who have the right to administer baptism? 6th. Has any authority to baptize the same person more than once? THO: ADAMS.

REPLY.

1. What is sin? I answer in the language of revelation, "Sin is the transgression of the law," 1 Joh. III. 4. Rom. IV. 15.

2. Sin, sometimes signifies the punishment of sin, and therefore the Hebrew word *hetta*, commonly translated *sin*, is sometimes translated punishment, as Zech: XIV. 19: "This shall be the punishment (*hettath*) of Egypt, and the punishment (*hettath*) of all nations," &c. Gen: XIX. 15. comp: Rev: XVIII. 4.

3. Sin sometimes signifies, a *sin-offering;* as Gen: IV. 7. Dan: IX. 24. Hos: IV. 8. 2 Cor: V. 21. Heb: IX. 28. Rom: VIII. 3. &c.

Query 2d. What is the forgiveness of sin?

Ans. The terms *forgiveness*, *remission*, and *pardon*, are the same, and translated from the same words in the Greek and Hebrew. The Greek word *alphiemi*, translated *to forgive*, *to remit*, and *to pardon*, literally means, and is often translated, to *send away*, *to dismiss*, *to put away;* as Matt: XIII. 26: "Then Jesus *sent away* (*apheis*) the multitude," Mar: IV. 36. Matt: XXVII. 50. 1 Cor: VII. 11, 12. Luk: IV. 18. &c.—In the forgiveness of sins two ideas are included, one is a remission of the punishment of it, or a deliverance or an acquittal from obligation to punishment; the second is a forgiveness of the offence, or to remember it no more. "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." Heb: VIII. 8. In the first part, is intended the remission of punishment, in the second, the forgiveness of the offence. Pardon is often represented under the figures of sin being buried in the depths of the sea—of being covered—of being cast behind the Lord's back, so as to be seen no more. The same is intended when sin is said *to be taken away—borne away*. The pardoned sinner is justified freely by grace—he is *now* treated as righteous—as one that had never sinned—one to whom sin is not imputed. "Blessed is the

man, whose trasgression *is forgiven*, whose sin *is covered;* blessed is the man to whom the Lord, *imputeth* not iniquity." Ps: XXII. 1. 2. Paul introduces this text to prove the doctine of justification by faith, Rom: IV.

Query 3d. Has God appointed more than one plan for the forgiveness of sin? If he has, why contend for one more than another? If he has not, have we any authority for believing that any ever has been, or can be forgiven, in the gospel age out of that plan?

Ans. God has had but one general or fundamental plan from the beginning of pardoning sin. This general plan is that the sinner must repent in order to be forgiven. This law is founded in the very nature of God, and of his government. For when God declared his glory to Moses, among the perfections of his nature, is found *forgiveness.* Exod: XXXIV. 7. Forgiving iniquity, transgression and sin, and that will by no means clear *the guilty*, or rather, the impenitent. The word *guilty* is a supplement, and evidently contrary to the doctrine of God. In accordance with this sentiment, it is very frequently stated in the Bible that God forgives *for his own name's sake.* If there is a principle in God, opposed to his forgiving the penitent sinner, then the idea of perfection and unity in him is forever lost. Neither can his law nor government oppose it; else they would be in opposition to his nature; but they are holy as God is holy—or in *orthodox* language, they are the transcript of his nature. Two opposite principles cannot exist in the one perfect Jehovah.

That the plan of God both in the Old and New Testament, is to forgive the penitent and none else, we presume none will deny. In this, we are confident to say, all the intelligent of every party agree. This is the plan, on which the first penitent sinner, and every succeeding one from Adam to this day, received pardon. There is no other. As soon as the poor sinner repents, he is brought into the sphere of God's forgiveness, and the pardoning act passes upon him.

All the dispensations of God in every age were mercifully and wisely designed to lead a guilty world to repentance; in order that they might receive the forgiveness of sins. The sacrifices under the law were designed to effect repentance—they were the foundation of repentance. Heb: VI. 1, 2: "Therefore leaving the principles (the first elements, the A, B, C) of the doctrine of Christ (the gospel); Let us go on to perfection; not laying again the foundation of repentance from dead works,—or works of death. These works of death were the offering of sacrifices slain, by which a remembrance of sin was made, and brought to view. Heb: X.—These sacrifices were typical of the great sacrifice Christ Jesus, which is the foundation of repentance under the new-covenant dispensation. "They shall look on me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as

one that is in bitterness for his firtt born." Zech: xii. 10–14. This prophecy was literally fulfilled on the day of pentecost; for when Peter preached Jesus crucified and risen from the dead, the people were in bitterness, they mourned and repented. And from that day to this the same things take place, and from the same cause. The cross of Christ, or his sacrifice is, under the new covenant, the foundation of repentance. All true penitents know that the hearing of the law, and the thunders of Sinai might have made them quake with fear, yet never broke their hard hearts, or brought them to repentance. Every true penitent knows that it was the hearing of faith—of Christ that died, was buried, and rose again, that brought him to repentance.

Hence the doctrine, "without shedding of blood is no remission—that Christ's blood was shed for the remission of sins—How? Because the blood of Christ leads to repentance; and remission of sin follows repentance. Will any affirm that God forgives the impenitent sinner? We think none, will. Then the reason why God foreives the sinner is because he repents; and the reason he repents, is, because he believes in Christ that died, was buried, and rose again. In this the love, grace and goodness of God are mainifested, and the goodness of God leads the sinner to repentance. To keep in view the foundation of repentance and forgiveness, that is, the death, burial and resurrection of Jesus, the Lord instituted baptism or immerson in connexion with faith and repentance, as a means of the remission of sins, and of salvation. In the commission given to the apostles, Christ says, "Go ye out into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Only faith and baptism are here named as prior to salvation; is therefore repentance excluded? Certainly not; for "except ye repent ye shall all likewise perish." "Repent and be baptized for the remission of sins." Acts ii. 38. Here repentance and baptism are only mentioned as prior to remission of sins; are we therefore to conclude that faith is unnecessary? By no means; for "He that believeth not shall be damned." Again; "The like figure whereunto, baptish doth now save us." 1 Pet: iii. 21. In this text faith and repentance are not named, but baptism only, as prior to salvation; must we therefore conclude that faith and repentance are unnecessary? Again; "Believe on the Lord Jesus Christ and thou shalt be saved." Acts xvi.—and "He that believeth that Jesus is the Christ is born of God." 1 Joh: v. 1. In these passages baptism and repentance are not included; shall we therefore infer that they are unnecessary to salvation? Again: Rom. x. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved." Here repentance and baptism are omitted; are they therefore unnessary? Again: "Whoever shall call upon the name of the Lord shall be saved." Here faith, baptism, repentance, and confession are all omitted; must we

therefore conclude they belong not to God's plan of salvation? Again, "Whoso heareth and doeth these sayings of mine"—is the Lord's servant, approved and saved. Matt. vii. ult. In this text, neither, repentance, baptism, confession, nor prayer, is named; are they therefore unnecessary to salvation?

God has but one plan under the gospel, and this plan includes all those things already named, as faith, repentance, confession, prayer, baptism, and obedience. For by hearing we believe, and believing we call upon God and repent, and confess, and are baptized and obey. All are necessary to salvation, or remission of sins, according to the plan of our Lord ordained in the gospel.

Though this be the Lord's plan of saving or forgiving, as ordained in the gospel, yet we are very far from saying that he will forgive on no other. This would be to cut off all the heathen, who have not heard the gospel, from forgiveness, however penitent they might be—this would contradict a matter of fact, recorded of the Gentiles at the house of Cornelius. Acts 10. They received the holy spirit before they were baptized—and many ever since, no doubt, have received the remission of sin, and the gift of the holy spirit prior to being baptized. God, in pity to our ignorance in the long apostacy, has bestowed these blessings on honest, penitent souls. But should this encourage us in disobedience to his plan, because he has in pity blessed us out of it? No.

Query 4th. What is the design of baptism?

Ans. It is designed to show forth the Lord's burial and resurrection, as the Lord's supper shows forth his death, till he come. Rom. vi. 4, 5. Col. ii. 12. The water and the blood, or baptism and the Lord's supper, are the two witnesses on earth that Jesus is the Son of God: I John, v. 8. We, receiving the two witnesses, confess by this, our faith in the death, burial and resurrection of Jesus Christ, and hold forth to the world this truth, which is the sum of the gospel, (I Cor. xv. 1, 2, 3.) and we declare our faith, that though we die, we shall rise with him. By being baptized into Christ we become united with him, and with his body, the church. I Cor. 12, 13. "For in (*en*) one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." Gall. iii. 27: "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The body of which Paul speaks is the Church—both Jew and Gentile, bond and free, male and female, come into this body; or become united with the church, by being baptized into Christ—all, being thus baptized into Christ, have put on Christ. They are no longer called Jews nor Gentiles, Paulites nor Cephasites, but Christians. Paul thanks God that he had baptized none of them *into* (*eis*) his own name, lest they should have a reason why they should divide and remain divided. But this pretext is cut

off, when it is said that they were all baptized into the name of Christ. I farther remark, that *in one spirit* they were all baptized; that spirit in which the 3000 were baptized on the day of pentecost was the spirit of gladness, "they received the word with gladness." How glad is the trembling sinner to hear, that by reforming and being baptized, he shall receive the remission of sins and the gift of the holy spirit. That he shall be washed from his sins, and be saved. Baptism then holds forth the burial and resurrection of Jesus—and is ordained as a means, in connexion with faith and repentance, of the remission of sins, of receiving the holy spirit, of union with Christ and his body—and of putting off party names, and putting on the name of Christ, or Christian.

Query 5th. Who have the right to administer baptism?

Ans. The apostles had; for they were expressly commissioned to baptize. Philip, who was not an apostle, had the right; for he baptized the Samaritans; and no doubt the other six ordained with him by the apostles, had the same right. We have never read in the new covenant of any person, not ordained by prayer and laying on of the hands of the eldership who had this right. They who practice differently should have a divine warrant. They appear to me to exercise a right not granted them.

Query 6th. Has any one authority to administer baptism to the same person more than once?

Ans. Though John's disciples were rebaptized by the ministers under the new dispensation; yet we have no precept nor example of the apostles to rebaptize any who had been baptized under the new dispensation.

I have given a concise answer to your queries. To find truth, and communicate it to others for mutual edification, is my object. I will now propose a few queries for your consideration.

1. Can you find one instance under the new dispensation, of the apostles baptizing any *because* they were saved, or forgiven, or had received the gift of the holy ghost? Cornelius and household excepted?

2. Have we any authority to believe that we shall receive the gift of the holy ghost in these days?

3. If we have, upon what plan do we receive it?

4. What do you understand by the expressions, believing with the heart and with all the heart?

May God lead us into all truth. EDITOR.

TO THE RELIGIOUS PUBLIC.

(FROM THE PEN OF AN OLD BAPTIST PREACHER.)

The following queries, for the purpose of promoting a genuine Scriptural reformation amongst the sincere professors of Christianity, are respectfully submitted for their consideration.

1st. Is not the Christian community in a sectarian condition, existing in separate communities, alienated from each other?

2d. Is not such a condition the native and necessary result of

corruption; that is, of the introduction of human opinions into the constitution, faith, or worship of Christian societies?

Is not such a state of corruption and division anti-natural, anti-rational, anti-Christian?

4th. Is it not the common duty and interest of all concerned, especially of the teachers, to put an end to this destructive, anti-scriptural, condition?

5th. Can this be accomplished by continuing to proceed as hitherto, that is, by maintaining and defending, each his favorite system of opinion and practice?

6th. If not, how is it to be attempted and accomplished, but by returning to the original standard, and platform of Christianity, expressly exhibited on the sacred page of the New Testament-scripture?

7th. Would not a strict and faithful adherence to this, by preaching and teaching precisely what the apostles preached and taught for the faith and obedience of the primitive disciples, be absolutely and, to all intents and purposes, sufficient for producing all the benign and blissful intentions of the Christian institutions?

8th. Do not all these intentions terminate in producing the faith and obedience that justifies and sanctifies the believing and obedient subjects?

9th. Is not every thing necessary for the justification and sanctification to the believing and obedient, expressly taught and enjoined by the apostles in the execution of their commission, for the conversion and salvation of the nations, and fully recorded in the New Testament?

10th. If so, what more is necessary, but that we expressly teach, believe, and obey, what we find expressly recorded for these purposes? And would not our so doing happily terminate our unhappy, scandalous and destructive divisions?

N. B—The two following queries are subjoined for the sake of a clear definition of the leading and comprehensive terms, viz: faith and obedience, which comprehend the whole of the Christian religion.

11th. Are not law and obedience, testimony and faith, relative terms, so that neither of the latter can exist without the former; that is, where there is no law, there can be no obedience, where there is no testimony there can be no faith.

12th. Again: is not testimony necessarily confined to facts, and law to authority, so that without the latter the former cannot be? that is, where there are no facts there can be no testimony—no authority—no law—wherefore in every case faith must necessarily consist in the belief of facts, and obedience in a practical compliance with the expressed will or dictate of authority.—N. B—By facts, is here meant, something said or done.

CONCLUSION.

Upon the whole, these things being so, it necessarily follows that christianity, being entirely a divine institution, there can

be nothing human in it; consequently, it has nothing to do with the doctrines and commandments of men, but simply and solely with the belief and obedience of the expressly recorded testimony and will of God, contained in the holy scriptures—and enjoined by the authority of the Saviour and his holy apostles upon the christian community.

REFLECTIONS.

The affirmative of each of the above propositions being, as we presume, evidently true, they most certainly demand the prompt and immediate attention of all the serious professors of christianity of every name. The awful denunciations and providential indications of the divine displeasure against the present anti-christian state of christendom, loudly call for reformation. The personal and social happiness of all concerned, and the conversion of the unbelieving part of mankind, equally demand it.—Nevertheless we are not authorized to expect that any party, as such, will be induced by the above considerations, or by any other, that can possibly be suggested, spontaneously and heartily to engage in the work of self reformation. The sincere and upright in heart, however, ought not to be discouraged at the inattention and obstinacy of their brethren: for had this been the case in times past, no reformation had ever been effected. It becomes, therefore, the immediate duty and privilege of all that perceive and feel the necessity of the proposed reformation, to exert themselves, by every scriptural means, to promote it.—Seeing the pernicious nature and anti-scriptural effects of the present corruptions of christianity, both upon professors and non-professors, in producing alienations amongst the former, in direct opposition to Christ; and in casting almost insuperable obstacles in the way of the conversation of the latter—the serious and upright of all parties must feel conscientiously bound to endeavor, to the utmost of their power, to effect a genuine and radical reformation: which we presume can only be effected by a sincere conformity to the original exhibition of our holy religion, the divinely authorized rule, and standard of faith and practice. To such, therefore, we appeal, and for the consideration of such alone, we have respectfully submitted the above queries. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions amongst you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10. "Jesus lifted up his eyes to heaven and said, Father, I pray for them who shall believe on me thro' the word of my apostles; that they may all be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me; that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John xvii. "In vain do they worship me, teaching for doctrines the commandments of men." Christ. "From the days of your fathers ye are gone away from mine ordinances, and have not kept them; return un-

to me, and I will return unto you, saith the Lord of Hosts." Mal. iii. 7. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. "He that testifieth these things, saith, surely I come quickly; Amen—Even so come, Lord Jesus."

REVIVALS.

Elder Wm. F. Mavity, of Lewis co. Ky., writes to the Editor that during last winter 95 professed faith in Christ and united with the church in the places where he preached. A large number more was added to the church under the labors of other preaching brethren.

Elder Wm. Caldwell, of Meigs co. Ohio, informs us that in the neighborhood of Rutland, a remarkable revival of religion has commenced under the ministry of Elder Miles and others; that in the space of three or four weeks in May, 91 had professed faith and joined the church—that the work was increasing when he left those parts. He also informs us, that the work is so evidently of God, that the Baptists, Methodists and Presbyterians cordially unite with the Christians in promoting it. This is as it ought to be; but former observations of similar conduct causes us to fear, that the spirit and thirst for party aggrandizement, may shortly check and put an end to the work.

Elder Lewis Byram, of Orange co. Ia. writes that of late 10 or 12 have been added to the church where he lives; and that the Baptist brethren in that country are generally friendly—that many are throwing away their man-made creeds, and submitting to the government of Christ alone.

This appears to be the state of the Baptist churches generally in the west. Reformation must and will take place among them. They at last begin to obey the solemn command, "Come out of her my people." O that the same spirit may every where prevail!

Clermont county, (O.) June 23, 1829.

Bro: Stone—Since my last communication to you, we have had times of refreshing from the presence of the Lord. At our communion at Salem, the third Lord's day of May, 10 or 12 were added, and ten immersed. At our two-days' meeting the third Lord's day of this month, I immersed ten, and we received twelve more. Upon the whole I think within ten months we have received nearly a hundred members in the bounds of Salem church; besides, in three other churches to which I preach, we have had considerable additions, and the prospect is still encouraging. We are much opposed here by our sectarian brethren; but the sword of the spirit, in my opinion, is cutting its way through all that opposes it. We have to contend against the mighty; but God's word being our weapon, we anticipate the conquest being glorious. I am your brother in the Lord. JOHN POWEL.

T-t

Milfield, Athens county, (O.) June 25, 1829.

Bro: B. W. Stone—Dear Sir: The glorious work of God is prospering in these parts. Within five months there has been upwards of one hundred added to the Christian Church on Leading and Sunders creek. The work has only just begun. On Sunders creek, error is falling like Dagon before the Ark. Truth is prevailing. May God send more faithful labourers into the harvest. I hope to give you more and better news of the revival shortly. I am your brother in Christ till death.

JOHN PUGSLEY.

Extract of a letter from J. E. Matthews, to the Editor, dated

LAUDERDALE Co. Ala. June 16.

The prospects of the triumph of truth are still flattering here. The church at Republican still continues to increase. A cheering prospect was exhibited last Saturday and Lord's day in the little church where I live, where lately was the seat of Satan. A very powerful effect was visible, and eight or ten requested us to pray for them. Elder Mansel W. Matthews has planted two churches in McNairy county, Tenn., that are rapidly increasing.

Extract from a letter to the Editor, dated Crawford co. Ia. June 29.

Bro: Stone—I have been very little at home, only at the time of my stated meeting, since the breaking up of the winter. The reformation is still progressing in many places in our country; and notwithstanding the different sects are uniting their efforts to support their creeds; yet we can say, to the honor of God's cause, that the light of revelation is speedily casting that shade upon the traditions of men, that is justly their due. O that truth in its original purity may prevail to the destruction of error!

DAVID STEWART.

Extract of a letter to the Editor: dated Decatur, Brown county, (O.) June 26th, 1829.

Dear Brother—We have had an increase on Cabbin creek, since the third Sunday in February, of near 50 persons. I have immersed 45 this season. God is still mercifully working in the region where I travel.

DAVID H. HATHWAY.

Hardin county, Ky. July 4th, 1829.

Bro: Stone—I have great reason to praise the good Lord for what he is doing for us in this country. I seldom have a meeting but I hear some tell what the Lord has done for them, and baptize some. The Christian cause is flourishing greatly. But it is to be lamented, that as the good cause advances, persecution increases. The trinitarians seem to say by their actions, like the Jews did of old about Jesus; if we let them alone, they will take the country. But the more they persecute, the nearer I try to lay at Jesus' feet, and the greater is the increase of the church.

I would have given you the particulars of the revivals in the Christian Church in this country, but bro: Dougherty says he is about to write you the particulars of it.

Our Conference commences the Friday before the 2d Lord's day in September next, on Middle Creek, Hardin county, about twenty miles from Bardstown.

I remain your brother in Christ. J. H. YAGER.

Extract of a letter from Elder Jacob Johnston to the Editor, dated Covington county, Ala. June 2, 1829.

Dear Bro:—To you I am unknown, yet would communicate a few things for your information. I am fifty-four years of age, and for the last twenty years have been endeavoring to preach the gospel of Christ. To this work I was ordained by bishop Asbury. Some time ago I found fault with human creeds and forms, and for the greater part of my time of late have lived almost alone. I determined to know nothing among the people but Jesus Christ and him crucified. This occasioned serious difficulties between me and sectarians. I have been between two and three years in this state, and have planted three churches in the Christian name; two in this state and one in West Florida. They were received and baptized by immersion on profession of their faith, except three who had been previously baptized by the Calvinistic Baptists. The glorious Immanuel is riding forth conquering and to conquer, and sectarian parties are crumbling to pieces at a wonderful rate. I have just returned from a preaching tour, on which I received and baptized nine. I find many in my travels who profess no religion, yet are fully convinced of the impropriety of human creeds and traditions, and like the Bereans are seriously searching the scriptures for truth. About fifteen months ago I had an interview with Elder William M'Gauhy from Georgia, the first man I ever saw of the Christian name. After we became acquainted he gave me the right hand of fellowship. I should be extremely glad to see some of the travelling preachers in these newly inhabited parts—they are greatly needed. They need not fear want, for the people here will liberally supply them.

I am yours in the bonds of a peaceful gospel.

JACOB JOHNSTON.

FOR THE CHRISTIAN MESSENGER.

Minutes of the Christian Conference in the South-east of Kentucky, held at Pergamos Meeting House, Casey county, on the 29th o September, 1828.

Brother John Jones was appointed Moderator, and Josiah Hunter, Clerk. The following elders in addition to the Moderator, were present, viz: Samuel Simpson, Carey Hardwick, and James Evans; Joel Hughes, Spencer Jones, and Neal M. Bibee, unordained preachers..

Received from the hands of Brother Hughes a Corresponding Letter from the Tennessee Conference.

Also received from the hands of elder James Evans, a letter of Correspondence from the North Kentucky Conference.

Letters and communications from the following churches were then presented and read:

From Pergamos, Casey county; Dudley's, Adair; Casey's creek, Adair; Red Lick, Adair; Skagg's creek, Barren; Beaver creek, Wayne; West Fork, Cumberland; Johnston's, Wayne; Price's, Russell; Rock House, Cumberland; Leeper's, Barren; Goggin's, Cumberland; Smith's, Barren; Republican, Green; Mashes creek, Monroe; Freedom, Russell.

The churches at Skagg's creek, Westfork, Mashe's creek, and Freedom, having been constituted since our Conference in September last, were by request received into fellowship.

After reading the letters from several churches, by which was ascertained a disposition for the elders, when assembled together in conference to set apart to the Eldership N. M. Bibee, Spencer Jones, and Joel Hughes; but bro: Hughes having an opportunity of having Elders to attend to his ordination in the church, where his membership is, and preferring to be attended then and there, it was dispensed with for the present; but agreed to attend to the ordination of the other two brethren on Lord's day evening, which was accordingly attended to by Elders C. Hardwick, S. Simpson, S. Jones, and A. Evans.

The clerk was appointed to write a corresponding letter to the Tennessee Conference.

Bro: Samuel Simpson and the Clerk were appointed to write a letter of correspondence to the North Kentucky Conference. Bro: John Jones, N. M. Bibee, and the Clerk, agreed to bear said letter.

Agreed that the Editor of the Christian Messenger be requested to publish the above in his work.

Agreed, that our next Annual Meeting be held at Beaver creek, Wayne county, on Friday before the 4th Lord's day in September, 1829. JOHN JONES, Mod'r.

JOSIAH HUNTER, Sec'y.

(From the Christian Register.)

COMPENDIOUS SERMON.

NO. II.

"*As the body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ.*—I. Cor. XII. 12.

In order to a right interpretation of Scripture, we must bear continually in mind, that most words in every language, are occasionally used to express different things. Of this diversity of meaning; the name Christ, in the text, is a remarkable instance. Generally, as every one knows, it is applied to the *person* of our blessed Lord. In some instances it signifies the *gospel* or the re-

ligion of Jesus, as when the apostles are said to have *preached* Christ. A meaning different from either of these, we are to give the word in our text. It is the church of Christ, or the community of real or professed disciples to which the name is thus applied. "As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ;" so also is the Christian fraternity.

The doctrine of the text is, that the disciples of Jesus sustain the most important relations to one another; that they are connected by a vital *union*, which every one is to cherish, not only from sympathy, but from self-love. This union is illustrated by the similitude of an animal body, where the meanest member cannot suffer, and still less be severed from the body, without affecting every other member; without tending more or less to dissolve the vital ties, by which they are united, and reduce the whole to ruin. The head, the heart, the hands, and the feet, the eye, the ear, the tongue, and every part of the animal frame, are formed from the same dust; they are all animated by the same breath; and all nourished by the same food; and must all co-operate in the same pursuits for their common or individual good. Equally intimate and indissoluble are the ties, by which the Christian community, the members of Christ's body, are, or should be united. Born from on high, they have all one origin and one glorious destination. They participate in the same great redemption. They live on the same ethereal food, and, so far as they are genuine disciples, they breathe the same spirit. Connected by so many common bonds, how is it possible that they should not realize one common interest, and by generous sympathy, and unwearied co-operation seek every one his own enjoyment in advancing the happiness of every other?

Such should be the views, such the feelings, and such the joint pursuits of every Christian community, whether great or small. Such a spirit should breathe its sacred influence through every *family*, which bears the name of Christ; through the heart of husband and wife, parents and children, brothers and sisters, while they engage in the same labors and feed at the same table, and especially when they bend the knee around the same domestic altar. "A house divided against itself," as our Saviour has assured us, "cannot stand;" cannot prosper in any of its interests, whether secular or sacred.

As little should there be any disunion amongst those, who inhabit the temple of the most high. A church or religious society meeting from week to week in the house of God for the purposes of worship and mutual edification, are to be regarded as a great family, as brethren and sisters, who are to kindle on the same altar the fervors of brotherly kindness and of true devotion. In one view they may indeed differ widely, as the eye, the head, or the heart differs from the humblest member of the body. The most insignificant, however, as well as the most conspicuous, is indispensible to the perfection of the body, and no one is

to be excluded from the communion of sympathetic feeling. Each member is to be tenderly and constantly regarded by every other.

From our text, as already observed, we learn, that these sacred ties are co-extensive with the *great family* of Christ. Christian communion is not limited to those, who are sensibly present with each other. It has no necessary dependence on time or place. Necessity or convenience may require us to form different assemblies, and the altars of our worship may be separated as widely, as the East is from the West, or the North from the South. Still, however, it is to be remembered, that there is really no schism. Yes, it is to be deeply felt, that among all local divisions there is only one church, and one great communion even as there is "one Lord and one God and Father of all, who is in all." I add, that diversity of *faith* or difference in modes of *worship*, though apparently great, may not be inconsistent with the unity of the church, or with the purity of Christian communion. While we breathe that charity, which "vaunteth not itself and thinketh no evil," we shall find no difficulty in cherishing a generous concern for those, who from misguided conscience, have separated themselves from the altar, where we once met in mutual confidence and affection. Still may our affectionate and fervent prayer ascend to God for them in the name of our common intercessor. Still, it is probable, their intercessions ascend for us, not perhaps without some bitter invectives; but these, I trust, will be forgiven through the tender mercy of God, and that every thing earthly in their prayers and praises will fall to the earth, while every thing pure and ethereal from their lips and ours will rise and mingle in perfect harmony around the throne of our common Father.

It is a subject of just regret indeed, that there is so much of apparent discordancy in the language, the feelings, and the pursuits of those, who name the name of Christ. It is cheering however, to believe, that there is more community of sentiment and feeling, than appears amid the general noise and confusion. However much men may differ in natural advantages, social privileges, modes of faith, or forms of worship, there is reason to believe, that there is a vast community of those, who serve God in sincerity and truth, dispersed over almost all regions of the earth; and that, while the sun in his daily course, travels from the east to the west, he wakens at each successive hour and moment, perhaps, new and acceptable matins from many a heart and many a house, to the common Father of mankind.

The sentiment, implied in the text, is calculated above almost all others, to enrich the heart with generous affections, and to give the noblest expansion to the mind; especially when we consider, that the communion of which we have been speaking, comprises not only all the living disciples of Christ, but all the dead: all who have finished their course on earth, and passed into the invisible state, for which the present means of grace were

intended to prepare both them and us. Once we were united in the same duties and enjoyments, the same exercises of benevolence and devotion. Death we believe does not interrupt the communion between us and them. They perhaps may still be acquainted with our exercises and our feelings; and with an ear of faith, we may hear their triumphant songs ascending perpetually to the throne of God, while by cur sympathies we share even now in their bliss, and enjoy a kind of heaven upon earth.

MATHETES.

EXCELLENT RULES.

The following rules from the private papers of Doctor West, were, according to his memorandum, thrown together as general waymarks in the journey of life. They were advantageous to him; and, while they exhibit an honorable testimony to his moral worth, may be useful to others.

"Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be. Never to show levity where the people are professedly engaged in worship. Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate. Never to judge a person's character by external appearance. Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow. Never to think the worse of another on account of his differing from me in political or religious opinions. Never to dispute if I can fairly avoid it. Not to dispute with an old man more than seventy years old; nor with a woman; nor with an enthusiast. Not to affect to be witty, or to jest, so as to wound the feelings of another. To say as little as possible of myself and those who are near to me. To aim at cheerfulness without levity. Not to obtrude my advice unasked. Never to court the favor of the rich, by flattering their vanity or their vices. To respect virtue, though clothed in rags. To speak with calmness and consideration on all occasions; especially in circumstances which tend to irritate. Frequently to renew my conduct and note my failings. On all occasions to have in prospect the end of life and a future state. Not to flatter myself that I can act up to these rules, however honestly I may aim at it."

NOTICE.

TO THE AGENTS AND PATRONS OF THE CHRISTIAN MESSENGER.

It entirely rests with you whether the Christian Messenger shall cease at the expiration of the present volume; or whether it shall be continued If it is your desire that it be continued, I wish my agents to purge their lists of all who may have removed, and such as will not pay for the work; and that they, my agents, endeavor to supply their names with other subscribers, who will faithfully discharge their engagements. A little activity and trouble will obtain more subscribers. We should be

glad that when but one person subscribes for the work, to whom it is to be directed to a particular post-office, that he endeavor to obtain a few more; because, when but one number is sent, it is often injured or lost. I wish that my agents will attend to the business of obtaining subscribers, and sending me the names as soon as they conveniently can. Let them avoid, as much as possible, sending me double letters, or any letter not absolutely necessary. Let them be careful to put the letter A on the left hand corner of the letter at the bottom. My reason for this is to evade the heavy tax of paying postage for many useless letters sent me. Many write to me their approbation of the Messenger—some their disapprobation—others vent the contents of a malignant heart in abusing me—some write for the paper to be sent to an individual—some apologize for not sending money—some send communications for the Messenger, &c. &c. For scores of such letters I have to pay. This is oppressive. To avoid this oppression, I shall attend to no communication unless the letter A be found, or the name of the writer on the back of the letter, or post paid, or free. For this I cannot be blamed by my friends. If my agents and patrons wish the Messenger continued, they must let me know against the middle of September; by that time they can easily ascertain who will be subscribers. For less time than one year, or 12 numbers, subscriptions cannot be received; and it is stated, not to be forgotten; that the price, one dollar a year, or for 12 nos. must be paid within six months from the commencement of the volume, if convenient. Such as obtain 10 subscribers, and will collect the money, shall have one copy of the work for his trouble. I should be glad if my friends would convey by private hands rather than by mail, the lists of names. Let my agents endeavor to collect what remains due to me for the three former volumes, and send it to me as soon as possible.

Certain I am that the Messenger, rightly conducted, is useful, and ought to be continued among us. Let it once cease, and our opponents will greatly have the advantage of us. It is a medium of communication among us in America. Let then all the Messenger's friends be active in promoting the work.

EDITOR.

On the 3rd Lord's day of August next, a Christian Conference will be held at Boon Creek Meeting House, in Washington county, East Tennessee.

THE CHRISTIAN HYMN BOOK is now ready. Those who want them may direct their orders to B. W. STONE, of Georgetown, post paid. The price is 50 cents by the single—$5 by the dozen—40 cents a piece, if 50 or more are taken.

STONE & ADAMS.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. III.] GEORGETOWN, KY. AUGUST, 1829. [No. 10.

COMMUNICATED.

BRO: STONE:

As there is considerable excitement at present both in the religious and political world on the subject of the Sabbath. and as it is a subject of deep interest and importance, it justly demands the attention of the people. With a view therefore of facilitating the Biblical researches of your readers, and with a desire that Christians and politicians may correctly understand this important subject, it is the request of myself and a number of your subscribers, that you publish in the Messenger the views of Mr. Campbell, editor of the Christian Baptist, on the Sabbath and Lord's day, which will be found in no. 7, vol. I, of that work. With the sentiments of that piece I am much pleased; of their correctness I entertain not the smallest doubt, and hope you will give such of your readers as have not had an opportunity of reading the Christian Baptist an opportunity of appreciating its *worth*. Reader, give it an attentive and impartial perusal, and compare it with the Bible. PHILIP.

ADDRESS TO THE READERS OF THE CHRISTIAN BAPTIST, NO. III.

The subject of our present address is the Sabbath day and the Lord's day. Either Christians are bound to observe the Sabbath day, or they are not. If they are, let us see what the nature of that observance is, which was prescribed for the Sabbath day. The law reads thus: "*Remember the Sabbath day to keep it holy. Six days shalt thou labor and do* ALL *thy work: the seventh day is the Sabbath of the Lord thy God. in it thou shalt* NOT DO ANY WORK, *thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.*" You will observe that in this command God positively prohibits all manner of work or labor on this day. Son, daughter, servant, cattle, stranger, are commanded to be exempted from all manner of work. In examining the particular precepts originating from this law, recorded in the Old Testament, we find the following specifications:

I. "Ye shall kindle no fire throughout your habitations on the Sabbath day." Ex. xxxv, 3.

II. "Abide ye every man in his place, (house or tent) let no man go out of his place, (house or tent) on the Sabbath day." Ex. xvi, 29.

III. "He giveth you on the sixth day the bread of two days. Bake that which ye will bake this day; and seethe that ye will seethe, and that which remaineth over, lay up for you to be kept until the morning." Ex. xvi, 19, 23.

IV. "Bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day." Jer. xvii, 21, 22.

V. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Isa. lxii, 13.

VI. "From evening unto evening shall you celebrate your Sabbath." Lev. xxiii. 32.

VII. "Whosoever doeth any work on the Sabbath day he shall surely be put to death." Ex. xxxi, 14, 15.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." Nu. xv. 32–36.

The above items are a few of many that might be selected out of the Old Testament on this subject. We believe them to be a fair specimen of the law given by Moses, as explained and enforced upon the nation of Israel.

Now the question is, are we under this law? if we are, we pay little or no respect unto it. For who is there that does not *habitually* violate *the rest* enjoined on this day? Those who make the most ado about Sabbath breakers, are themselves, according to the above law, worthy of death. They kindle fire in their houses. They go out of their houses and travel on their cattle miles. Their sons and their daughters do some kind of work; they bring in burdens of water, wood, and prepare food. They celebrate it not from evening to evening, but from morning to evening they violate it. They speak their own words, and do many things worthy of death. Why then is not the penalty enforced? Assuredly their observance of this law is mere mockery. It is an insult on the Law-giver!

We know that some of the clergy have given, if not sold them indulgences to violate it. They have told them that certain "*works of necessity and mercy*" are allowable. But who told *them* so? They tell them they may prepare food, bring in fuel and water. But God forbade those under this law to do so. So far was he from countenancing such "*works of necessity*" that he wrought three miracles to prevent the necessity of doing a "work of neces-

sity." He sent two days portion of manna from heaven the sixth day,—he sent none the seventh,—he preserved that gathered on the sixth from putrefaction until the close of the seventh; all of which were special miracles, for the space of forty years. If he wrought *three miracles* to prevent an Israelite from crossing his threshold to gather up a little manna for his daily food, how dare any give a dispensation, in his name, to do that which is tenfold more laborious!!!

Because the Saviour of the world put to silence those who accused him of breaking the Sabbath, by appealing to their own conduct in relieving animals from distress, this doctrine of "works of necessity and mercy" has been represented as of Divine origin. What a perversion! An *argumentum ad hominem* converted into a general maxim!! But such a perversion shews consummate inattention to the laws of Israel. While Israel kept the law, there never would occur an opportunity for a work of necessity or mercy, such as those law-givers tolerate. For while they kept the law, they should be blessed in their basket, stores, fields, houses, children, flocks, herds: no house would take fire: no ox would fall into a pit, &c. And if they transgressed the law, they should be cursed in all these respects, and no toleration of a violation of the law was granted, as a means of mitigating the curse.

Again, let me ask, was there a law ever published relaxing that rigid observance of rest enjoined upon the Sabbath? Was there a law published, saying, you must, or you may observe the Sabbath with less care, with less respect; you may now speak your own words, kindle fire in your houses, prepare victuals, &c. &c. I say; was there ever such a law published? No, indeed. Either the law remains in all its force, to the utmost extent of its literal acquirements, or it is passed away with the Jewish ceremonies. If it yet exist, let us observe it according to law. And if it does not exist let us abandon a mock observance of another day for it.

But some say "it was *changed* from the seventh day to the first day." Where? When? and by whom? No man can tell. No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed, before the observance or respect to the reason, can be changed. It's all old wives fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it, who changes times and laws *ex officio*, I think his name is DOCTOR ANTICHRIST.

But was not the Sabbath *given to the Jews only:* and again, was it not a *shadow* or *type?* This deserves attention.

The preface to the law of which it was a part, saith, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage, *therefore* remember the Sabbath day," &c. The preface to this law, as the inscription or address upon a letter, ascertains whose property it was. It was the pro-

perty of the Jews. But Moses tells this, not leaving it to an inference, Deut. v. 15, "Remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm, THEREFORE, the Lord thy God *commanded* THEE to keep the Sabbath day." Ezekiel says the same, or rather the Lord by the prophet saith, chap. xx. 12, Moreover, also, I gave THEM my Sabbath to be a SIGN between *me* and *them*. Yes, said the Lord by Moses, "The Sabbath is a SIGN between me and the children of Israel forever. Ex. xxxi. 17. It is worthy of note in this place, *that of all the sins in the long black catalogue of sins, specified against the Gentiles, in all the New Testament, the* SIN OF SABBATH BREAKING IS NEVER ONCE PREFERRED AGAINST THEM!! We conclude then that the *Sabbath day was as exclusively the property of the Jews as circumcision.*

But was it not a *shadow* and a *type?* Let us hear Paul. "Let no man judge you (condemn you for not observing) in meats and drinks, (for eating and drinking) or in respect of an holy day, or of a new moon, or the Sabbath, which are a SHADOW of things to come, but the body is of Christ, or according to Macknight, *the body is Christ's body.* Paul then says it was a *shadow.* In the Epistle to the Hebrews, fourth chapter, he makes *it* and Cainaan types of "that *rest* which remained for the people of God." The Sabbath then was a shadow; a type given to the Jews only.

Since beginning this article, we noticed, for the first time, a very correct note of Dr. Macknight's, the celebrated translator of the Apostolic epistles, which expresses our view of this matter. With many, we know, his views will be received with more readiness of mind than ours. He was, strange as it may appear, a dignitary in the Presbyterian church; yet he expresses himself in the following manner, on Col. ii. 16: "The *whole* of the law of Moses being abrogated by Christ," (Col. ii. 14,) Christians are under no obligations to observe any of the Jewish holidays; not even the seventh-day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren in the first age, paid no regard to the Jewish seventh-day Sabbath, they set apart the first day of the week for public worship, and *for commemorating the death and resurrection of their master by eating his supper on that day*, also for private exercises of devotion. This they did, either by precept or by the example of the apostles; *and not by virtue of any injunction in the law of Moses.* Besides, *they did not sanctify the first day of the week in the Jewish manner*, by a total abstinence from bodily labor of every kind; that practice was condemned by the Council of Laodicea as *Judaizing.* Lec. Suiceri Thes. Eccl. voce *Sabbaton.*"

The Sabbath was, by the Lord of the Sabbath, set aside as well as every other part of the law of Moses as stated in our last address. The learned Macknight is with us also in this instance. His words on Col. ii. 14. "It is evident, (says he) that the law of

Moses, *in all its parts*, is now abolished and taken away. Consequently that Christians are under *no obligation to obey even the moral precepts of that law, on account of their being delivered by Moses to the Jews.* For if the obligations of the moral precepts of the law are still continued, mankind are still under its curse." I would just observe, on this item, that the Lord Jesus Christ observed the last Sabbath that was obligatory on any of the human race, by lying in the grave from evening to evening. In the silence of death and the grave he celebrated it literally, "*not going out of his place*" until the Sabbath was past. Then, very early in the morning, when the Sabbath was past, the Jewish religion being consummated, he rises and becomes the beginning of the new creation.

Christians, by apostolic *example*, which to them is the same as *precept*, are, in honor of the commencement of the new creation, constrained by Christ's authority and grace to meet on the *first day of the week*, to show forth his death, and to commemorate his resurrection. When they assemble they are to be instructed and to admonish one another. They are to learn his statutes; "and to continue *stedfastly* in the apostles' doctrines in breaking bread, in fellowship, and in prayers, praising God." Such was the practice of the primitive church as the Epistles demonstrate. The first day of the week is *not regarded to the Lord* when these things are not done. For if professors of Christianity were to keep in their houses from morning to evening and celebrate this day as the Jews did the Sabbath, instead of honoring they are dishonoring Christ. No two days are more unlike, in their import and design, than the Sabbath and the *First day*. The former commemorated the consummation of the old creation, the cessation of creation work; the latter commemorates the beginning of the new creation. The former was to Israel a memorial that they were once slaves in Egypt, the other assures us that the year of release has come. The former looked back with mournful aspect, to the toils and sorrows entailed upon the human body, from an evil incident to the old creation; the latter looks forward with an eye beaming with hope to perpetual exemption from toil, and pain, and sorrow. The Sabbath was a day of awful self-denial and profound religious gloom; the resurrection day is a day of triumph, of holy joy, and religious festivity. The Jew, on a Sabbath morn, from his casement surveyed the smokeless chimnies and the bolted doors of the silent tribes of Israel. A solemn silence holds the streets of the city and the hamlet, and not a vagrant foot disturbs the grassy field, the flowers breathe forth their fragrance to the gentle breeze, nó hand plucks the blooming rose, no ear is charmed with the mellifluous notes of the tenants of the groves. The banks of the limpid streams are not frequented by the noisy youths, nor does their clamor mingle with the murmurs of the vocal rills. Striking emblems of the silent rest allotted to the tenants of the grave. The Christian welcomes the dawn of the triumphant morn. The new heavens

and the new earth open to his view. The incorruptible, the immortal bodies of the saints, rising from the ashes of the grave, in all the vigor and beauty of immortal youth, fill his soul with unutterable admiration of the wondrous victory of the all conquering chief. While he surveys his mortal frame, and feels the sentence of death in every department of his earthly house, his soul forgets the infirmities of its partner, and soars on the pinions of faith and hope to the resurrection morn, it is lost in the contemplation of millions of every tribe and every tongue clothed in the indescribable beauties of immortality. While overwhelmed in the extatic admiration of the glorious bodies around him, his eye ultimately fixes on the FIRST BORN of many brethren. While he adores him at the head of the innumerable host of ransomed immortals, his memory musters up the recollections of Gethsemane, Pilate and his judgment seat, Mount Calvary, and the sepulchre in the garden. To the assembly of the saints with eagerness he hastens, and anxious to share in the praises of his glorious chief, to join in the recollection of his humiliation unto death, and to participate in the triumphs of his resurrection, his soul is feasted with the abundance of his house and with the communion of those whom he hopes to embrace in his immortal arms, on the day of the resurrection unto eternal life.

Christians, what a difference between the Jewish Sabbath and this glorious day of triumph!! They have much to learn of the glory of Christianity who think that going to a synagogue and hearing a harangue, and returning to their firesides is suitable to the design, or expressive of the import of this joyful and triumphant day. On this day Messiah entered Jerusalem as Son of David, as King of Judah. On this day he rose from the dead. On this day, after his resurrection, he generally met with his disciples in their assemblies. On this day He sent the Holy Spirit down from heaven and erected the first Christian church. "On this day the disciples came together to break bread." On this day the Christians joined in the fellowship of the saints, or in making contributions for the saints. And, on this day, the Spirit finished its work of revelation on the Isle of Patmos, in giving to John the beloved, the last secrets of the Divine plan ever to be uttered in human language while time endures. If no authoritative precedent enforced the assembly of saints on this day, and the observances of the *order* of the Lord's house, the very circumstance of such a coincidence of glorious wonders would point it out as the Lord's day, and love to him, the most powerful principle that ever impelled to action, would constrain all saints not to forsake the assembling of themselves on this day; but to meet, to animate and to be animated; to remember, to admire, to adore, to hymn in songs divine, the glorious and mighty King. Christians, *could you say no?*

EDITOR.

CRAWFORD CO. (ILL.) MAY 21, 1829.

Bro: Stone—I have lately read in your Messenger the first no. of the "gospel plan of saving sinners." I am far from impeaching the brother who wrote it, with any improper motives; no doubt he is sincere in wishing to instruct the people in the true light of the gospel. But a number of difficulties present themselves to my view, on his plan, which I am unable to reconcile. As I do not wish to enter into a controversy, all I design, at present, is to state some of the difficulties which present themselves in applying or construing several texts or portions of scripture in the sense the brother has done.

1st. On the day of Pentecost the prophecy of Joel was fulfilled; also the promise of our Saviour to his disciples, which was the gift of the Holy Spirit. This is not the case at the present time. I am convinced there have been great mistakes in applying certain scriptures, relative to the gift of the Holy Ghost, to the operations of the Spirit of God, and the witnessing or sealing Spirit of God in our hearts. Do people get the gift of the Holy Spirit at the present time, so as to speak with tongues &c.? I answer, no. As to the Samaritans, we find they did not receive the gift of the Holy Ghost when they were baptized, nor for some time after, we cannot say how long; but not until they sent to Jerusalem for Peter and John, who prayed for them that they might receive the gift of the Holy Ghost. So that it was not by baptism they received it. The gift of the Holy Ghost did not always accompany baptism; but believing with the heart, and confessing with the mouth, are accompanied with an inward evidence of our acceptance with God; or, in other words, with the witnessing and sealing spirit of God in our hearts. Faith, repentance, and salvation, appear to be inseparably connected in a scripture sense. There is no doubt in my mind, when the Samaritans believed Philip's preaching, they gave external evidence of their repentance, and as such were admitted to baptism. As it respects the Eunuch, I hardly think he was consummately ignorant of the scriptures; nor dare I say he was not a lover of God. We find he had been to Jerusalem to worship, and on his return was reading the prophecy of Isaiah, which foretold of a Messiah to come; and as soon as Philip instructed him into the meaning of the passage he was reading, his heart was open to receive it, and comply with the ordinances of the gospel. Agreeing with our Saviour's own words, John v, 46–7, we have no account of the Eunuch's receiving the gift of the Holy Ghost. Cornelius was ignorant of many things, that were profitable to know; and Peter came for the purpose of teaching him. But this does not prove that he was not a good man, for the scriptures teach the contrary. To me, if ignorance of a number of things neceessary to know, were made the test of our regeneration, it would operate against the disciples of Jesus previous to his resurrection, and thousands of christians down to the present time. I wish it not to be understood that I plead for ignorance.

I have mentioned, that I believe there have been improper or mistaken ideas attached to certain scriptures, relative to the gift of the Holy Ghost; wherever we read of the gift of the Holy Ghost, we see what accompanied it. On the day of Pentecost they spake with a number of tongues; when Peter preached to Cornelius and his friends, the Holy Ghost fell on them, and they spake with tongues and magnified God. Paul, when he came to Ephesus, found certain disciples that appeared to be ignorant of the Holy Ghost, (Note, he calls them disciples,) he baptizes them in the name of the Lord Jesus, (not, I presume, to give them religion) and when Paul laid his hands on them, (I conclude in the act of prayer,) the Holy Ghost came on them, and they spake with tongues and prophecied. The gift of the Holy Spirit is mentioned in the plural, I. Cor. ii, 12. When we examine the scriptures, we find a number of texts where the spirit is mentioned applying gifts to the regenerated, or converted soul; such as Rom. viii, 15, 16; I. Cor. ii, 12; Gal. iv, 4, 5, 6; II. Cor. i, 21, 22; Eph. iv, 30. I do not wish to be understood, that God is not the author or giver of the whole; they all proceed from the self-same spirit, but for different purposes. Confounding or blending the different scriptures together, where they speak of the Holy Spirit, has in my opinion ran a number into wrong notions, both with regard to regeneration and the ordinances of the gospel. The brother, no doubt, is sincere in what he has written, and has struck at some real errors. But we ought to be careful never to blend truth with error. In opposing the different ways that mourners are instructed by their teachers, I am afraid he has gone a little too far; what must we tell a mourning or distressed soul? Ask and ye shall receive; call on the name of the Lord, for the time has come that whoever shall call on the name of the Lord shall be saved; and the soul that will do this, with a real desire to be saved from his sins, is sure to find mercy, even if he was in the deserts of Arabia. I am a firm believer in believers' baptism by immersion; but I cannot make it regeneration.

Your old brother in tribulation. DAVID M'GAHEY.

REPLY TO THE ABOVE COMMUNICATION.

Our worthy old brother has stated some objections to the doctrine of "Repent and be baptized in order to the remission of sins, and ye shall receive the Holy Ghost." These objections, or difficulties, as he calls them, demand our serious attention, nor shall they demand it without regard.

Obj. 1. He thinks that there are two ideas attached to the expression, *the gift of the Holy Ghost*. One is the miraculous operation of the Spirit; the other is the witnessing or sealing of the Spirit. Still our brother must acknowledge it is the same spirit. For "there are diversities of gifts, but the same spirit. And there are diversities of administration, but the same Lord. And there are diversities of operations, but the same God that worketh all in all." I. Cor. xii, 4-6. The apostle enumerates the va-

rious gifts of this one spirit in the verses following, and concludes that the whole body of Christ is in possession of this self-same spirit. Yet he lets us know, that all are not apostles, nor prophets, nor teachers; nor are all workers of miracles, nor do all have the gift of healing, nor do all speak with tongues. Yet they all were made to drink into one spirit: 1. Cor. 12. It is certain that all obedient christians did receive the gift of the holy spirit; and such do yet receive it. But it is equally certain that all who received the holy spirit in apostolic times, did not receive the gift so as to perform miracles, speak with tongues, &c. It can therefore be no argument against Christians, not receiving the holy spirit *now*, because they cannot speak with tongues and work miracles. The body of Christ is the temple of the holy ghost, and this spirit is the health and life of every member of that body. It is the spirit of God and of Christ, that dwells in every believer. It is the witnessing spirit within us: Rom. viii, 9–16. It is the unction from the holy one, that teacheth us all things. I. John, ii, 20.

It is undeniable that the gift of the holy ghost was promised to the Jews on the day of pentecost, on condition that they reform and be baptized, and that on the performance of these conditions they did receive the holy spirit, and this holy spirit was the very sealing, witnessing spirit which christians yet receive. For it does not appear from the whole account in Acts ii, that one who received the spirit through repentance and baptism, received the gift of speaking with tongues, or of miracles.

If we confine the promise of the gift of the holy spirit to the gift of miracles, then the promise failed or was not fulfilled to the people on the day of pentecost, for they did not receive the gift of miracles. But this promise was not confined to those whom Peter addressed, for he adds, "The promise (of this holy spirit) is to you (Jews) and to your children (who may now live or exist hereafter) and to all that are afar off, (the Gentiles, Eph. ii, 17) even as many as the Lord our God shall call." (as many as shall hear the gospel.) Shall we restrict this promise to the apostolic age? If we say the promise meant the gift of miracles, we must; or concede the point that the promise not only failed *then*, but ever since. We give up one of the dearest pillars of our hope. If this promise be restricted to the primitive age, why not every other promise? Who shall determine which belongs to us, and which does not?

But our brother says, The Samaritans did not receive the gift of the holy ghost when they were baptized, (Acts viii, 15, 16.) not until the apostles came from Jerusalem and prayed for them and laid their hands on them. Hence our brother concludes, that they did not receive it by baptism, therefore the gift of the holy ghost did not always accompany baptism. I ask my brother, did they receive this gift before they were baptized? He will answer, no: and this is sufficient to our purpose; for we have never asserted, nor have the scriptures ever declared that this gift

should immediately accompany the act of baptism. Had the scriptures made this declaration, that the gift of the holy spirit should immediately accompany the act of baptism, the case of the Samaritans would have contradicted it. Does my brother, when he prays, expect immediately to receive? When he seeks, does he immediately expect to find? When he knocks, does he expect the door to be immediately opened? When he sows the good word, does he expect immediately to reap? or does he not patiently wait in faith and hope? Do the scriptures any where declare the witnessing and sealing spirit always and immediately accompanies *believing* with the heart and confessing with the mouth? The case of the Samaritans perfectly accords with the institution of our Lord and the practice of the apostles. They believed, reformed, were baptized, and received the holy spirit of promise

Our brother introduces the case of the Eunuch. He thinks he was a good man, a lover of God, because he went to Jerusalem and was reading the scriptures. If these were evidences of goodness, the Jews were a very holy and good people, for these things they never neglected. But they were notoriously wicked. But of the goodness or wickedness of the Eunuch we have no account previous to his conversion. That he believed in a Messiah to come is probable; for this was the doctrine of the worshippers at Jerusalem. The wicked murders of the Lord believed the same doctrine; yet were they not great unbelievers in the true Messiah? Such no doubt was the Eunuch. Their Messiah, which they expected, was a being of their own fancy. It is evident that the Eunuch was ignorant of the plainest prophecy of the messiah in the bible, and until Philip explained it as referring to Jesus, he was an unbeliever in the true Saviour. But he became a believer after Philip had taught him, and according to the institution of Christ, Philip baptized him, and he went on his way rejoicing. My brother says, "We have no account of the Eunuch's receiving the gift of the holy ghost." It is plain he received joy, and if this be not a gift and fruit of the spirit, we know not what it is. This he had not previous to his baptism.

Our brother introduces the twelve disciples of John's baptism found by Paul at Ephesus, and whom Paul baptized. It is too plain to demand proof, that these disciples of John had not received the gift of the holy spirit before they were baptized *in the name* of the Lord Jesus. Whether they had previously received the sealing, witnessing spirit, or even the remission of sins, is not named—it is mere conjecture, and is therefore no argument agains Peter'st doctrine, "Repent and be baptized for the remission of sins."

Our brother concludes, "I am a firm believer in believers' baptism by immersion; but I cannot make it regeneration." In this our brother is correct. I know of none among us who ever hinted at this doctrine. If any in Illinois have thus believed, and thus preached, I hope my old brother will reprove them, and

convince them of error. It is well known that I have preached the doctrine for ten or twelve years, that baptism was an instituted means of the remission of sins, and of the gift of the holy spirit, or of regeneration, yet none have ever said before, that I preached that baptism was regeneration. My brother preaches that faith is the instituted means of regeneration; might I not with equal propriety say, that you preached that faith was regeneration?

Permit me to introduce an extract from the Christian Baptist, vol. 6, p. 277. "The Syrian Indians laughed at the stupidity of a Jewish prophet for thinking or saying that *the water* of Jordan had any such efficacy as to cure leprosy. No doubt they were very merry at the weakness of the old believer, and satirized his enthusiasm. However, the event proved, as you may all remember, that the Indians of that day were all sophists: for God had given such efficacy by his own mere appointment to the water in Jordan as made it omnipotent to cure. Such efficacy, too, once had the waters of Siloam when God presided over them! And such efficacy old Paul found in the waters of Damascus after he had believed in the blood of Jesus. He washed his sins away at the command of a messenger of the Lord. Without faith, however, neither the waters of Jordan, Damascus, nor Siloam, could possess such virtue. And if you have not this faith, we only ask you not to mock nor defame those who are so credulous as to believe that he who once turned water into wine, is able to forgive us our sins through water, if we cheerfully receive him as our prophet, priest, and king, and submit to his institutions."

I have just read a dissertation on baptism in the Gospel Luminary for July 9, written by one who professes "to stand for the defence of the gospel," and who *in spirit* zealously opposes the doctrine of "He that believeth and is baptized shall be SAVED." Or "Repent and be baptized for the remission of sins, and ye shall receive the gift of the holy ghost." He thinks with you, that a person must be saved and pardoned, and possessed of the holy spirit, before he should be baptized. But not one passage of scripture has he produced to prove it. Like you he concludes that the Eunuch was a pious man—what then? Does this exclude believers in Jesus from baptism? Does this nullify the institution of heaven in Mark xvi, and Acts ii.? The conclusion that the Eunuch was a pious man previous to baptism, is mere conjecture, and yet this writer thinks it "a *demonstration* that Philip would not baptize any one unless he gave evidence of having passed from death unto life."! In order to overthrow the doctrine for which we contend, he takes the liberty of transposing Peter's language, Acts ii, "Then Peter said unto them, in the name of Jesus Christ, repent every one of you and be baptized for the remission of sins (or for a testimony of your remission) and ye shall receive the gift of the holy ghost." To found an argument for the support of a doctrine, by perverting a plain text, and by giving it a meaning never intended, and no where in scripture confirmed, is a suffi-

cient refutation of the doctrine designed to be established. Who ever heard that baptism was a testimony of the remission of sins? To me the opinion is new, and needs proof to be received. The brother appears too to have mistaken the proper idea of repentance. There are two words in the Greek scriptures, translated *to repent*, or *repentance*, of very different significations; one is *metamelomai* and the other *metanoeo*. The first signifies *an anxious and distressing concern after something is said or done.*. The last signifies properly *to change or reform the mind, sentiments and behaviour.* (Parker's Gr. Lex.) For confirmation of the first, see Matt. xxi. 29–32: "Son, go work to-day in my vineyard. But he answered and said, I will not; but afterwards he *repented* and went." Properly. afterwards being deeply concerned at what he had said and done, he went. Matt. xxvii. 3: "Then Judas who betrayed him, when he saw that he (Jesus) was condemned, *repented* himself"—properly, was greatly concerned and distressed at what he had done. II. Cor. vii. 10. "For godly sorrow worketh *repentance*, (reformation) not *to be repented of.*" Here are the two words in the same verse. *Repentance not to be repented of;* properly a reformation, which never produces an anxious, distressing concern, because they had reformed from evil. The same distinction we find in Acts ii. 37, 38. When Peter preached that Jesus was the Christ, and that they had crucified the Lord of glory, they believing the truth, were pierced in their hearts; they were anxiously distressed and concerned at what they had done. They cry out, What shall we do? Peter says, Reform &c. Properly, You are now deeply repenting or distressed at your conduct, now reform and be baptized for the remission of sins."

The writer gives a few questions and answers, on which he seems much to rely. 1. "Who compose the family of God on earth? Ans. None but real believers." He should have added, *obedient believers*, and then he and James would have agreed. 2. "Where do the ordinances of his house belong? Ans. In the house or church of God, and not without." The query to me is obscure. "3dly. To whom do the ordinances of God's house belong? in the house, to the heaven born children? or without, to those among whom are dogs, sorcerers, &c.? Ans. To none but his spiritual children." This answer is a solecism indeed. How do people get into the house of God? Are they not baptized into the one body? or are they members of that body before they are baptized? If the ordinances belong unto the spiritual children alone, and not to those out of the church; then those without have no right to believe, to repent, to pray; for these are as much ordered of God, as any thing else. Who will say that those without have a right to believe, repent, and pray, but no right to be baptized? It is easier to assert than to prove. The writer enumerates a number of evils of baptizing a penitent believer previous to his having an acceptance with God. Of such evils the bible furnishes no evidence, nor do we know them experimentally. We may in support of long received tradition, imagine a thousand

evils arising out of the plainest truth. My great object is to seek and follow the dictates of the bible; and regard unscriptural tradition as the passing breeze. The conclusion of the writer is a tissue of hard, uncharitable insinuations against those who think differently from him, which are unknown among Christians in the West, and I pray God may be forever unknown. I am sorry that they ever found their way in the Luminary. The writer promises more when necessity requires. I hope, should he write more, he will give us scripture to the point; and not his difficulties arising out of unscriptural tradition; nor his notions, and perversion of scripture to support those notions; such we esteem as light as air, and with such Christians should have nothing to do, but to reject. EDITOR.

CLERMONT CO. (O.) JUNE 23, 1829.

Bro: Stone—You will confer a favor on your unworthy brother, and, I think, do good to the cause of truth generally, if you will give us your views on I. Peter, iii. 18–22; especially on that part which relates to baptism. I make the request more especially, because we had an exposition of the passage not many months since, which was not satisfactory to all.

Your brother in the Lord, JOHN POWEL.

REPLY.

The passage, referred to, reads thus: "For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

The first claim on our attention is the expression, "*Christ hath suffered for sins, the just for the unjust.*" Several times in scripture a similar expression occurs; as Isai. LIII, 5, "He was wounded for our transgressions, he was bruised for our iniquities." I. Cor. xv, 3, "Christ died for our sins, according to the scriptures." Heb. x, 13, "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Gall. I, 4, "Who gave himself for our sins."

When a person is said to die for his own sin, there exists but one opinion amongst us all. We all understand it as meaning he died on account of his own sin. Thus king Amaziah slew his servants, who had murdered his father. "But he slew not their children, but did as it is written in the law of the book of Moses, where the Lord commanded, saying: The father shall not die for

the children, neither shall the children die for the fathers, but every man shall die for his own sin." II. Chron. xxv, 4. See also Jer. xxxi, 30. Ezek. xviii, 2, 3; xviii, 20: and xxxiii, 12, &c. Had an innocent, compassionate son gone to Amaziah, when executing the sentence of law against the murderous father, and said, My Lord and king, accept of my life for the life of my father—slay me and spare him—let me die for his sin, and let him live. Would not the king have answered: In doing thus, I should doubly transgress the divine law, which positively enjoins the death of your guilty father, and which as positively forbids the death of the innocent in his stead; "the soul that sinneth, it shall die;" and the son shall not die for the iniquity of the father." Though the laws of Pagans and Heathens may have admitted the innocent to die in the room of the guilty to rescue him from death, yet God's holy law forbids it. Was such a law in existence among us, how many innocent sons would suffer in the room of their guilty fathers. Was such a practice popular, and extolled as a virtue, as the burning of wives with their deceased husbands in India, how soon would our country resemble that barbarous land!

To suffer and die *for* sin, and to suffer and die *for* us, convey the same idea. "Christ once suffered for sins, the just for the unjust:" that is, the just suffered for the sins of the unjust. This is evident to all, and none we presume are so disposed, or ignorant to deny it. Boasted orthodoxy has drawn a dark veil over the scriptures by attaching its peculiar notions to these and similar expressions. According to it, when Christ is said to suffer and die for our sins, and for us, it means that he as a substitute died in our room and stead, and made a *proper*, *real*, and *full* satisfaction to God's justice and law, and fully discharged our debt, and reconciled the Father to us. These things we have boldly denied, as not being found in the scriptures, as anti-scriptural, and contrary to matter of fact. For it is admitted that death is the debt due by us to law and justice. If it be natural death, and Christ our substitute and surety, *properly*, *really*, and *fully* paid or discharged that debt, why do any yet suffer natural death? or why do all die? If it be spiritual death, and Christ our surety has *properly*, *really*, and *fully* paid or discharged it in our room and stead, why do any yet suffer it? Alas! the world is yet suffering it; for they are all under sin. But could Christ *properly* and *really* pay this debt, and not be a proper and real sinner? Could perfect justice or a holy law ever require or demand spiritual death or sin? Impossible. If the debt be eternal death, did Christ *really*, *properly*, and *fully* pay or discharge this debt in our stead? Impossible, for he now liveth forevermore. One hundred dollars due to a man is a real and proper debt; this debt cannot be *properly*, *really*, and *fully* discharged but by paying 100 dollars or their equivalent. Eternal death, according to orthodoxy is a proper and real debt due to justice; nothing besides eternal death can *properly*, *really* and *fully* discharge it. Orthodoxy starts back from this glaring absurdity; but tries to prop

the doctrine, by saying, he suffered not eternal but infinite death. By infinite death they mean either death boundless in duration or degree. Not the first they cannot mean, for that is the same as eternal death, which they must deny that Christ ever suffered; for if he did he is yet suffering it, and will be suffering it to all eternity; ever paying the debt, and yet it is impossible ever to be discharged, seeing it is eternal or boundless suffering. By infinite death they must mean, death boundless or infinite in degree. To form a correct idea of such a death, we will state familiar facts. A person of a delicate constitution can suffer as much as 10 degrees, and no more till death takes place; another stronger than he can suffer 20; another 50; and another 100 degrees. These are all finite, and belong to finite beings; but infinite sufferings in degree are without limit, without bounds; and can be endured by none less than an infinite being. Will any say that the infinite Being, God, suffered? and yet affirm that God is without body, parts, or *passions*? that he is unchangeable, and yet happy to day but suffering to-morrow? Mystery may be pleaded; put mystery, that affirms plain contradictions, is not of God.

Unwilling to give up the doctrine, some affirm that the divinity of Christ did not suffer, but was the altar on which the humanity only suffered; that divinity by this means gave infinite efficacy to his sufferings. This is urged; but to the honor of my fellow creatures be it said, it is only urged by the uninformed bigot, who will close his eyes on every thing in opposition to his received system. Who does not see with a glance of the eye, that on this plan the humanity suffered alone, and therefore the sufferings were not boundless in degree? What unscriptural, antiscriptural, and unnatural props are invented to support the tottering systems of human device! Whoever read of divinity or very God being an altar on which the sacrifice was offered? And was the sacrifice offered *on* the altar *to* the altar? Such stuff is calculated to sink the religion of heaven; and it is believed to have done more mischief in the world than all the bold opposers of Christianity ever did. I have only touched on this subject; but should you wish to see our views fully, I recommend to your perusal the 2d Edition of my Address, in which the subject is fully handled.

The learned have urged that the meaning of the expression, "*Christ hath suffered for us* and *died for us*," is that he suffered and died *in our stead*. And they insist upon this as true, because the Greek preposition *huper*, translated *for*, has this signification. We grant the word *huper* is translated *in the stead of*, twice and but twice in the whole New Testement: II. Cor. v, 23, and Phil. 13; but in neither of these texts is the suffering or death of any one mentioned. *Huper* with a genitive, occurs hundreds of times in the Greek scriptures, and most generally signifies *on account of*, *for the sake of*, or *because of*, and not *in the stead of*. This I will make appear by introducing a number of texts.

1. "Christ hath suffered (*huper*) for us. Compare this with the following texts: Phil. i, 29, "For unto you it is given, (*huper Christou*) *in the behalf of Christ*, not only to believe on him, but also to suffer (huper autou) for his sake." If *huper* means *in the stead of* in the first text, why not in the second? If Christ suffered (*huper*) in our stead—so the Phillippians suffered (*huper autou*) *in his room and stead.* Our translators have rendered the word properly, to suffer *for his sake.*

Colos. i, 24, "Who (Paul) now rejoice in my sufferings (*huper*) *for* you, and fill up that which is behind of the affiictions of Christ in my flesh (*huper*) for his body's sake, which is the church." If *huper* when connected with sufferings signifies *in the stead of*, why not read it so in the last text! then it would be plain that Paul suffered in the room and stead of the Colossians, or of the body of Christ.

II. Thes. i, 5, "That ye may be counted worthy of the kingdom of God (*huper*) *for* which ye also suffer." Surely the Thessalonians did not suffer in the room and stead of the kingdom of God! but only for the sake of it, or on account of it.

Acts v, 41, "And they (the apostles after they had been beaten) departed from the presence of the council, rejoicing that they were counted worthy to suffer shame (*huper*) *for* his name." That is, *for his name's sake*, and not in the stead of his name.

Acts ix, 16, "For I will shew him (Saul) how great things he must suffer (*huper*) *for my name's sake.*"

Eph. iii, 13, "Wherefore I desire that ye faint not at my tribulations (*huper*) *for* you:" that is on your account: or for your sake.

II. Cor. xii, 15, "And I will very gladly spend and be spent (*huper*) *for* you:" not in your stead, but for your sake

II. Cor. xii, 10, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, (*huper*) *for* Christ's *sake.*"

I. John, iii, 16, "Hereby perceive we the love (of God) because he laid down his life (*huper*) *for* us; and we ought to lay down our lives (*huper*) *for* the brethren." Surely, if substitution is intended in the one case, it must be in the other; for the sentences stand in the same relation.

Rom. xvi, 4, "Who (Priscilla and Aquilla) have (*huper*) *for* my life laid down their own necks." That is, for the love they had for Paul and the gospel, they exposed their own lives to secure his. If a man lose his own life in rescuing a friend from imminent danger, he is not considered a substitute; but he lost his life on account of or for the sake of his friend. Thus Peter said to the Saviour, "I will lay down my life (*huper*) *for* thy sake." Not as a substitute in his room and stead. John, xii, 37. So Rom. v, 6, 7, 8: "In due time Christ died (*huper*) for the ungodly. For scarcely (*huper*) *for* a righteous man will one die; yet peradventure (*huper*) *for* a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died (*huper*) for us." How many have ventured

into the hottest battle to rescue a good man surrounded by enemies, and by this have lost their own lives. So Jesus saw the world surrounded by the powers of sin, death, and hell, and in love fled to its rescue; and in the conflict lost his own life. But through death he conquered. This was the counsel of infinite wisdom.

More clearly to shew the fallacy of the argument for substitution, drawn from the preposition *huper*, as meaning *in the stead of*, I will add a few more texts, to shew that the word is explained by others, which learned criticism would blush to say signified substitution.

Luke XXII, 20: "This is the new testament of my blood shed (*huper*) *for* you." Comp. Matt. XXVI, 28, "This is the blood of the new testament shed (*peri*) *for* many:" that is, *for the sake of*, or *on account of* many. For the learned well know that *peri* has this signification, when joined with the genitive; and they well know it never in any case signifies substitution, or *in the room of*.

Heb. x, 12, "But this man (Christ) after he had offered one sacrifice (*huper*) *for* sins"—Comp. 18, "Now where remission of these is, there is no more offering (*peri*) *for* sin."

Again, Heb. x, 8, "Sacrifice and offering (*peri*) *for* sin. Heb. x, 26, "There remaineth no more sacrifice (*huper*) *for* sins." Heb. XIII, 11, "Whose blood is brought into the sanctuary (*peri*) *for* sin." From these passages it is plain that the apostles considered the two words *huper* and *peri* conveyed the same idea; and therefore *huper* does not signify *in the stead of*, in these cases.

To make it still more plain, I will add a few more texts. Col. I, 9, "We do not cease to pray (*huper*) *for* you." Comp. 30, "We give thanks to God—praying always (*peri*) *for* you." Col. IV, 3, "Praying also (*peri*) *for* us." I. Thes. v, 25, "Pray (*peri*) for you."

I. Tim. II, 1, "I exhort that supplications, prayers, intercessions, and giving of thanks, be made (*huper*) *for* all men." Matt. v, 44, "Pray (*huper*) *for* them that despitefully use you." Heb. VII, 25: Rom. VIII, 26. Comp. Luke XXII, 32, "I," said Jesus to Peter, "have prayed (*peri*) *for* thee." I. Thes. I, 2, "We thank God (*peri*) *for* you all." So I. Thes. III, 9. II. Thes. I, 3, II, 13.

Rom. XIV, 15, "Destroy not him with thy meat (*huper*) *for* whom Christ died." Comp. I Cor. VIII, 11, "And through thy knowledge shall thy weak brother perish (*dia hon*) *for whom* Christ died." Again, I Cor. XV, 3, "Christ died (*huper*) *for* our sins." Comp. Rom. IV, 23, "He was delivered (*dia paraptomata*) *for our offences.*" In these cases the word *huper* is explained by *dia* with an accusative, which, it is well known, never signifies substitution in any instance, but commonly, *on account of—for the sake of.*

Suppose I should invent this new doctrine, That the apostles were substitutes for Christ, and that they suffered and died in his room and stead; and to prove my doctrine true, I should introduce the very argument the orthodox do to prove that Christ was

our substitute, and suffered and died in our stead. Their argument, we have already seen, is that the Greek word *huper* signifies *in the stead of*. Therefore when Christ is said to suffer and die (*huper*) *for* us, it means *in our room and stead*. We will use the same argument. The apostles were substitutes for Christ. For they are said to be ambassadors (*huper*) *in the room and stead of Christ*, and they prayed the Corinthians (*huper*) *in Christ's stead* to be reconciled to God. II. Cor. v, 20. They also as substitutes suffered in his room and stead—for says the apostle, "I take pleasure in infirmities, in persecutions and distresses, (*huper Christou*) *in the room and stead of Christ*. II. Cor. XII, 10. "I am ready—says Paul—to die at Jerusalem (*huper*) in the room of the name of the Lord Jesus." Acts XXI, 13. See the texts above.

By the same argument we could prove that the first Christians were all substitutes for Christ, and suffered in his room and stead. For to them it was given (*huper Christou*) *in Christ's stead*, to suffer (*huper auton*) *in his room and stead*. Phil. I, 29, &c.

By the same argument we could prove that the apostles were substitutes for the primitive christians; and that they suffered in their room and stead. Says Paul, "Who now rejoice in my sufferings *for you* (*huper*) *in your room and stead—for his body's sake*, (*huper*) *in the room and stead of his body*. Colos. I, 24. And I will very gladly spend and be spent for you" (*huper*) *in your room and stead*.

By the same argument we could prove that the first christians were substitutes for the apostles, and suffered in their room and stead. For, says Paul, "Who have for my life (*huper*) *in the room of my life*, laid down their own necks." Rom. XVI, 4.

By the same argument we could also prove, that the primitive christians were substitutes for one another, and suffered and died in the stead of each other." "Hereby perceive we the love [of God] because he laid down his life for us (*huper*) *in our room and stead*; and we ought to lay down our lives for the brethren (*huper*) *in their room and stead*. I John, III, 16. In the same sense that Christ laid down his life for us; so must we for the brethren. The word *God* in the last text is a supplement of the translators, and not found in the original.

I ask, by what arguments would the orthodox prove these doctrines false! Would they not say that the word *huper* does not mean substitution in these cases, because it is explained by other prepositions which never convey this idea. But is not the same word, when applied to the suffering of Christ, explained by the same prepositions, as already shown? Why must it signify substitution in the one case and not in the other? No good reason can be given. To say so, is merely arbitrary, and argues no great degree of honesty with the learned, who read and think for themselves.

I may be asked now, what is the difference between the sufferings of Christ and his people. I answer, the same as the sufferings of the head and the members of the one body. I Pet. IV,

13, But rejoice, said Peter to the persecuted saints, inasmuch as ye are partakers of Christ's sufferings." Now if Christ suffered the wrath, and burning vengeance of God, as some say, so did the Christians of old suffer the same! How could they rejoice in this! II. Cor. 1, 5. To the Christians in tribulation and trouble the apostle says, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Their sufferings were called the sufferings of Christ, because they were like his, and experienced on account of sin, not theirs, but that of a wicked world, who persecuted them for righteousness sake. The poor persecuted, imprisoned Paul thus writes, "Who now rejoice in my sufferings for you, *and fill up that which is behind of the afflictions of Christ* in my flesh for his body's sake, which is the church." Col. 1, 24. Paul esteemed the fellowship in the sufferings of Christ far more than all he had lost. Phil. III, 10. So did Moses of old. Heb. XI, 25. We must suffer with him if we be glorified with him. Rom. VII, 17.

I may again be asked, what is the cause of sufferings? I answer unhesitatingly, that sin is the cause, the only cause. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that (or on account of which) all have sinned." Rom. v, 12. Infants suffer and die for sin; not for their own transgression, but by the one offence of Adam, which brought suffering and death upon all the world. Had the Son of God in flesh died when an infant, he would have died for sin; because he took part of the same flesh and blood the children had, such as was subject to suffering and death, that he might die, and through death destroy him that had the power of death, that is, the devil; and to deliver them who through fear of death were all their life-time subject to bondage. Were it possible that one of the human family should live perfectly holy and secluded from human society, yet he must die for sin; that is, on account of the first transgression. "In Adam all die." Perfect holiness would be no plea against death.

Not only is the first transgression the cause of suffering, but our own iniquities increase the sum—and this is still increased by the inquities of society. So the Christians of old before their conversion to God, had the common lot of suffering with others; but after their conversion, their faithful testimony and holy lives drew upon them the hatred, reproach and persecution of the wicked. They suffered for sin, or on account of sin; not on account of their own sin, but for or on account of the sin of others. In this sense Christ also suffered for sin, he was persecuted for the faithful testimony he bore to the truth, without flattering the folly of man. Read the whole history of Christ, and say, what but his faithful testimony and holy life caused him to be persecuted to death? Do not all Christians suffer with him according to the measure of his spirit received?

I may now be asked, what great purpose was answered in his thus suffering and dying for sin and for all? The answer to this

shall be deferred to our next number. I only refer you to the text, Christ hath suffered for sins, the just for the unjust, *to bring us to God.* EDITOR.

TO BE CONTINUED.

MONTGOMERY CO. OHIO, JUNE 22, 1829.

SIR—What is the reason the people who call *themselves* Christians, cry so bitterly against a party spirit in religious community, and at the same time prove by their conduct and life, that they themselves are a *party*, and are as full of sectarian feelings as any other *party*; and would be as unwilling to give up any of their peculiarities, as other branches of the church are, in order to unite with them? Do you say it is not the case? I say it will require something more than I have yet discovered, to induce me to believe you. J. A. REEDER.

REPLY TO J. A. REEDER.

Query 1. What is the reason, the people who call *themselves* Christians, cry so bitterly against a party spirit in religious community?

Ans. You emphatize the expression, they call *themselves* Christians. Do you blame your wife for calling her name Reeder? Would you be pleased should she call herself by the name of another man in preference to yours? Would you not suspect her love and fidelity to you should she do it? Would it be a friendly act for another to call her by any other name than yours? Would you not be displeased with his conduct, thinking that he designed to reproach her? I know your answers to these queries without waiting a moment to hear them. Now, sir, we profess to be married to Christ, even to him that is raised from the dead—Rom. VII, 4—and professing to be *the Lamb's wife*, we call ourselves by his name, *Christians*. This we do, because it is the will of our heavenly Father; for the disciples were called Christians by divine authority first at Antioch. Acts XI, 26. This is the proper rendering of the word, as might be made fully appear by substantial testimony. We do it, because we, as well as the primitive Christians, were baptized into his name, and thus put on Christ. Gall. III, 27. For the name of Christ, or because believers of old were called Christians, they were reproached and suffered persecution. I Pet. IV, 14–16. We also take the name *Christian*, because believers were commended of the Lord, for holding fast his name, and for not denying it in order to save them from martyrdom. Rev. 2 & 3 ch. For these reasons we prefer this name to any other. Can you blame us for it? Were we to take another name, might not our love and regard to our husband be suspected? Might we not be justly charged with departing from the known will of God, who gave this new name himself? Might we not with perfect scriptural propriety be called *carnal*, should we take the name of Paul, Cephas, or Apollos, seeing we were not baptized into their names, but into the name of Christ?

Might we not now, as they formerly, escape reproach and persecution, should we take any of the sectarian names amongst us, as Presbyterian, Methodist, or Baptist? I am persuaded your good sense dictates to you the proper answer.

But you say we "cry bitterly against a party spirit in religious community." If we cry *bitterly* against it, we are wrong; for our Directory tells us, "Let all bitterness be put away from you." Eph. iv, 31. I have heard many of my brethren speak zealously and warmly against this spirit, for which they are commendable; but I have not yet heard any speak *bitterly*, and I hope never shall. But if you have heard such bitter declamation against a party spirit by any of our brethren, I hope you will not blame the whole of us for it. Many of us as cordially disapprove of this bitterness as you do, whether discovered in ourselves or in others. You would not think it just to be blamed for the improprieties of your own sect.

But, sir, your objection to us may be that we cry aloud against a party spirit in the religious community. Do you really consider this a crime in us? Would you consider Paul criminal in his zealous opposition to it? None did I ever hear equally so severe and so zealous as he was against this antichristian spirit. To bind the Christians in the bonds of love peace and union, was the will of God, the design and prayer of Jesus—the end of the gospel—the labor of the apostles, and the prayer of all living Christians. A party spirit stands in opposition to all these, and in opposition to the world's salvation; for the world are to be brought to this by the union of Christians. A more mischievous fiend never possessed a human heart. Shall we, under this conviction, speak softly, and administer opiates to the people in this spirit, and not rather cry aloud and spare not, and shew the people their transgressions and sins? If for this we are reproached, it is for righteousness sake, and we will rejoice that we are counted worthy to suffer for the truth.

But you may say you do not blame us for zealously crying against a party spirit. No; impossible that you, a believer in revelation can—you must for this commend us. But the cause why you condemn us, is, that while we are crying against a party spirit, "at the same time they prove by their conduct and life, that they themselves are a *party*, and are as full of sectarian feelings as any other party." O what painted hypocrites these people, called Christians, are! Not barely suspected to be hypocritical deceivers, but *proved* to be such by the most undoubted testimony, *their conduct and life!* Dear Sir, is this the opinion of your heart against us all? for you have made no exceptions. I would humbly inquire what immoralities, what wickedness is so obvious in our life and conduct, as to subject us to this charge? If by our lives and conduct you mean an immoral, irreligious conduct and life, we boldly deny the charge—a charge never before made against us by our bitterest enemies. But by *our life and conduct* you may not mean to impeach our moral character, but

may only refer to our conduct in preaching, building up churches, administering ordinances, &c. &c. This we hope is your meaning.

You see one of our preachers go into a neighborhood—he preaches the gospel to saints and sinners. The people feel the truth. He labors to tell the saints their duty—their whole duty, that they ought to be one—that division is contrary to the will of God—that by their union the world will be brought to faith and salvation—that the only righteous plan of union is to receive the word of God as their directory to heaven, and to live and walk in the spirit of it—to take the one name *Christian*, and be all one in Christ Jesus. They agree thus to do. He administers the Lord's supper to them. All the saints are invited—none forbidden—he does not sit an inquisitor on their hearts, but with Paul, he says, Let a man examine himself, and so let him eat and drink. Is there any thing like party spirit in all this? This is our universal conduct. Is this the conduct of sectarians?

But you may see us receiving brethren of other professions into the church. Yes, we do: is this a crime? If they are convinced that partyism and division of christians are wrong, and wish to testify against the evil by their life and conduct, what should they do, but forsake the evil? and where should they go but to those in the same spirit? Should they not be reckoned hypocritical, professing partyism an evil, and yet living in it, and supporting it by their presence? Indeed, sir, to say the best of it, it is a palpable inconstency. But do we receive such as partizans? No: we universally allow them the privilege we all claim, to read the Bible for ourselves, and believe and interpret it for ourselves. We have never debarred a Christian, a believer in Jesus Christ, whose walk was humble and holy, from our communion and fellowship, or from any privilege granted to us in the gospel. We do not make notions or opinions terms of fellowship. Is this the spirit of sectarianism? And do sectarians thus act?

But in your judgment we are sectarians, because "they are as unwilling to give up any of their peculiarities as other branches of the church are, in order to unite with them." Dear sir, are you acquainted with us and our conduct? Did you ever hear us require any member of any church to give up his peculiar doctrines in order to union and fellowship with us, when his life and conduct proved him to be a Christian? Should we do this you might accuse us of partyism. Is not this the conduct of all sectarians? You may justly condem them. But we "are unwilling to give up our peculiarities," you say, for the sake of uniting with others. Yes: we are freemen; we unite as Christians, but not as slaves. We cannot be bound to disbelieve what we do believe, nor will we ever be compelled to profess to believe what we disbelieve. This would be hypocrisy; and union on this ground we indignantly spurn. Many are received to fellowship among sectarians, who are as heretical as you deem us to be; and

they are known to be such; yet if they will be silent, they shall have communion with the sect! We cannot come under such restrictions. But you may say that we are a sect. Who made us such? Do not all the parties drive us from them? And will they admit us to fellowship and union with them, unless we act contrary to the will of God, and become hypocrites? Like the Christians in apostolic times, we confess we are a sect every where spoken against.

Yours to serve in the bonds of love.

EDITOR.

It has been thought by some, that all who profess Christianity, should commune together; while others have been of opinion that those alone, who agree on certain points of doctrine, ought thus to unite in shewing forth the Lord's death. To determine upon this question many have laboured to show the essential, and non-essential doctrines, as they call them, of the Christian religion; and this has generally led to a dispute upon the nature of God and his Son, and the plan of redemption. On these points they have disputed, until many have shewn that they are strangers to the essentials of our religion, and rendered themselves unworthy of Christian fellowship; for they have become contentious; and we have no such custom neither the churches of God, I Cor. xi, 16. They have not only become contentious, but their zeal for their opinions, and their conceited infallibility, have made them the character that, Paul says, we must mark, Rom. xvi, 17, "Now I beseech you brethren, mark them which cause division and offences contrary to the doctrine which ye have learned, and avoid them." In the following verse Paul says, "For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." And as we believe there are many now, who deceive the hearts of the simple and serve not Christ, but by causing and supporting division, serve themselves, we will present a summary of what Christians have learned respecting *peace* among men. When Christ, who is called the Prince of Peace (Isa. ix, 6.) was born, a multitude of angels, who knew something of the design of the mission of Christ, praised God, saying, "Glory to God in the highest, and on earth *peace*, good will towards men." As God, in instituting a system of peace among men, manifested good will towards them; so Christ taught that those who under the influence of this spirit are engaged in the work of peace, are God's children; saying, "Blessed are the peace-makers, for they shall be called the children of God." Mat. v, 9. When Christ was speaking to his disciples of his departure from this world, which was to take place after his mission was finished here, he says, "*Peace* I leave with you, my *peace* I give unto you; not as the world giveth, give I unto you Let not your heart be troubled, neither let it be afraid." John xiv, 27.

We learn that after Christ had ended the work that was given

him to do, and the Holy Spirit was given to the apostles, they taught the same doctrine of *peace* and good will among men, and gave it as a characteristic of God's kingdom: "For the kingdom of God is righteousness, and *peace*, and joy in the Holy Ghost; for he that in these things serveth Christ is acceptable to God and approved of men." Rom. xiv, 17, 18. Paul says, "The fruit of the spirit is love, joy, *peace*, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. v, 22, 23. The same apostle gives this charge: "Follow righteousness, faith, charity, *peace* with them that call on the Lord out of pure heart." II Tim. ii, 22. He again tells us "to follow *peace* with all men, and holiness, without which no man shall see the Lord." He exhorts to diligence, lest any root of bitterness springing up trouble the Christians. Heb. xii, 14, 15. James tells us that "the wisdom that is from above is first pure, then *peaceable*, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in *peace* of them that make *peace*." Jas. iii, 17, 18. In this kingdom of peace the apostles and brethren lived in union. If differences of opinion existed, they were amicably settled among them, and not suffered to destroy their *peace*.

In order to know whom we should fellowship as Christians, we will notice some things said of those who are not servants of Christ. Paul in writing to Titus, telling the condition of of himself and others previous to their adoption into the family of God, says, "For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus iii, 3. From this we learn, that the apostle did not think himself a Christian while living in malice, envy, and hating his fellow creatures; but that he had been under the influence of the flesh; for these are a part of the works of the flesh, according to what Paul has written to the Gal. v, 19–21. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, *hatred, variance, emulation, wrath, strife, sedition*, heresies, *envyings*, murders, drunkenness, revellings and such like." These are the unfruitful works of darkness, with which we are to have no fellowship; and to this matter we should strictly attend. It matters not what a man's profession is; we are not to fellowship him unless he has the fruits of the spirit, for by their fruits ye shall know them. We should not be so particular as to a man's talents and connections, as to the spirit that influences him.

THO: ADAMS.

[TO BE CONTINUED.]

NOTICE.—The yearly meeting of the brethren Christian North of Kentucky River, will be held on the third Lord's day of September; to commence the Friday before, at Berea, on Cane-run in Fayette county, Ky. We hope as many brethren as can, will attend from a distance.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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REMARKS OF THO. ADAMS, CONTINUED.

Is he a preacher? Does his preaching lead his hearers to peace and good will? Is his language filled with meekness? Does he labor to make peace among men? Does he try to inspire his hearers with love to God, and love to men? Does he exhort them to gentleness, long-suffering, and forbearance? Is he in his neighborhood a peace-maker! Is he merciful and kind to the poor and afflicted? Is he to his wife affectionate, to his children kind, to his servants tender, and to the wants of strangers attentive? If these questions can be answered in the affirmative, with that man Christians are authorized to eat; but on the contrary, if his preaching lead men to malice, envy, and hatred; if it is calculated to cause and support division among Christians; if it cause his hearers to become unsocial, cool, and oppressive in their disposition towards others; if it cause them to be unkind to any, and to rejoice in the downfall of enemies;—this, you may truly say, is not a preacher of righteousness.

I will now ask those, who wish to serve the Lord, and to honor him in the world, if they can any longer submit to be governed by those who are building up parties, causing division and stirring up strife, contrary to the doctrine of Christ. They may plead that their conduct is allowable, because of the errors they wish to destroy; and that it is wisdom in them thus to keep the people apart, in order to destroy and keep down error; but James says, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion and every evil work."—From this we may learn, that the divinity of our doctrine can be best shown by our works; For out of the abundance of the heart the mouth speaketh; and every man shall be rewarded according to that which he has done. Therefore let us separate ourselves from those who cause division contrary to the doctrine of Christ: let us be ready to every good work; let us speak evil of no man; let us be no brawlers; but gentle, shewing all meekness unto all men; for we must all stand before the judgment seat of Christ.

THOMAS ADAMS.

REPLY TO ELDER JOHN POWEL'S QUERY,

ON I. PET. III, 18-22.

Having in a former number considered the importance of the phrase, "Christ hath suffered for sins, the just for the unjust," I shall next consider the great purpose, answered in his thus suffering and dying for sins, and for the unjust. To the scriptures I shall confine myself; for in vain do we expect to get information from any other source on a subject of pure revelation.

First, I will state what his blood, death, or sacrifice was not designed to effect.

1. It was not designed to "reconcile the Father to us," as the Methodist Book of Discipline declares. Art. 2. That it was designed to reconcile the world of sinners to God, is frequently taught in the New Testament; but not once hinted at as designed to reconcile God to sinners. Were it true that the blood of Christ reconciled God to sinners, it would also be true that God is a changeable being; for reconcileation declares a previous enmity; therefore if God was reconciled to sinners, he was previously at enmity against them. What greater change can we conceive in God, than that his enmity should be changed into reconciliation! The sins and impurity of sinners are the objects of God's enmity or hatred; and this enmity or hatred of God never changes; he eternally and unchangeably hates sin, and stands in opposition to it, as much after it is taken away from the sinner as before. The sinner, the poor creature, he loves; and so great was his love that he sent his only begotten son, that we might be saved from sin. When sin is removed from the creature, the object of enmity is removed; he is now brought into union and reconciliation with his God. Though the wrath of God is revealed from heaven against all *ungodliness* and *unrighteousness* of men, yet he loved the world at the same time, even when we were yet sinners.

The word *reconcile* (*katallasso*) in the original scripturess, properly signifies *to change*, and is so translated in the N. Testament in its simple form. See Acts VI, 14; Rom. I, 23, 25, 26; Cor. XVI, 51, 52; Gal. IV, 20; Heb. I, 12; Js. I, 17. The word *katallasso*, Parkhurst defines "*to reconcile*, i. e. to *change a state of enmity between persons to one of friendship.*" He derives the word from *kata*, intensitive, and *allasso*, *to change*, *to alter*. Park. Eng. Gr. Test. In this sense which is the only proper one, it cannot apply to God. It would be a derogation from his glory.

If Christ died for the whole world, and his blood was designed to reconcile the Father, and did truly effect this reconciliation then indeed God was reconciled to the world 1800 years ago, irrespective of their faith, repentance, or obedience! How can this comport with the scripture doctrine, that the wrath of God abideth on the unbeliever?

If Christ's blood reconciled the Father, then was the Father at enmity before the blood was shed. How will this accord with

the declarations of his love, good will, and mercy, to the world before Christ died!

2. Neither was the blood of Christ designed to make God *placable*, according to modern *orthodoxy*. This doctrine plainly implies that God was *implacable* before Christ died: that the blood of Christ effected in him a great change. The doctrine we view only as a temporary subterfuge from increasing light, and must die the death. We leave it unpitied in its dying throes, and proceed to another particular.

3. Neither was the blood of Christ designed to open the door of God's mercyand grace to the world in sin. This is confidently affirmed as true; yet it is never found in the bible. Did not the scheme of our salvation originate in mercy, love, and grace to the fallen world? Was it not because God was merciful, and gracious, and loved the world, that he gave his Son, and sent him to be the Saviour of it?—and this prior to his death? Was it not "*by the grace of God* that Jesus tasted death for every man"? How then can any say that by his death he purchased the grace of God!—that by his death he opened the door of God's mercy, and grace, when this mercy and grace were the cause why he was given and died, or submitted to death, that he might bring us to God?

4. Neither did Christ die to satisfy the demands of law and justice in our room and stead. If he did, we boldly say it is not mentioned in the scriptures. This I have sufficiently made appear in the last number; and the anti-scriptural consequences I have lengthily shewn in my *Address 2d Edit.*

Other ends and designs of Christ's blood are urged by the more ignorant supporters of human dying systems, as that he died to restore free will to man—to justify infants—&c. These are too weak, and foreign from the doctrine of the holy scriptures to notice. I pass them by, unworthy of regard.

I will here remark, that the scriptures no where represent the blood, death, or sacrifice of Christ, as having any effect on God, so as to make him merciful, gracious, or placable towards the human family. Their whole virtue and effect pass on man, not on God. True the death of Christ was a sweet savor to God; because God was well pleased with his obedience unto death, as well as his obedience in life to the commandment given him. Neither is the blood of Christ mentioned as having any further effect on the law, than by abolishing it or taking it out of the way, nailing it to hiscross.

I now proceed to state the real designs of the blood of Christ. As the Epistle to the Hebrews stands confessed the best commentary on Moses, to this I shall call your attention. The apostle shews that the sacrifices of the law especially on the great day of atonement, were typical of the great sacrifice of the Gospel, Christ Jesus crucified.

1. He shews "that almost all things by the law were *purged* with blood, and without shedding of blood was no remission."

Heb. ix, 22. These things, purged or purified under the law by blood of beasts, were only patterns or types of heavenly things, which were to be purged or purified with a better sacrifice, *that* of the Lamb of God. The blood of Jesus was designed to purge from our sins, to purge the conscience from dead works to serve the living God. Heb. ix, 14. I remark the Greek words (*kathairo* and *katharizo*) translated *purged* and *purified* in the texts above are sometimes translated *cleansed;* I John i, 7, 9. "The blood of Jesus Christ his Son, *cleanseth* us from all sin." See II Cor. vii, 1; Eph. v, 26; Js. iv, 8, &c. Therefore purging and cleansing are the same, and these are effected in us by the sacrifice or blood of Christ.

2. By the blood or sacrifice of Christ our sins are taken away. Paul, Heb. x, 4, was shewing the weakness of the law, that it was impossible for the blood of bulls and goats to take away sins; but shews how the blood of Christ can do it. John the Baptist says, "Behold the Lamb of God *that taketh away* the sin of the world." "He was manifested *to take away* our sins;" I John iii, 5. To take away sin is the same thing as to purge, and cleanse from sin. This none can deny. But should a doubt remain, I will farther remark, that the Greek words translated *purged, cleansed,* and *taking away* are the same, except that the former two have the preposition *kata* prefixed to make the meaning more intensitive or forcible.

3. The blood of Christ was designed *to put away sin*. Heb. ix, 26. In verse 28, "So Christ was once offered to bear the sins of many." Or, according to McKnight's translation, "*to carry away* the sins of many." So I Pet. ii, 24. These texts convey the same idea as those mentioned above: for, to put away sin—to carry away sin—to take away sin—and to purge and cleanse from sin, are tantamount expressions.

4. The blood of the Son of God is shed for the remission of sins. Matt. xxvi, 28, &c. The word remission signifies properly *to send off* or *to send away, to dismiss* or *put away*. The Greek words translated *remit* and *remission*, are very frequently translated *to send away, to put away*. See Matt. xiii, 36; Mark iv, 36; I. Cor. vii, 11–13. The same word is very frequently translated *forgive* or to *pardon*. Therefore to pardon, to forgive, and to remit sins, are the same as to put them away, send them away, to purge and cleanse them away. The same idea is still retained.

5. The blood or death of Christ is said *to redeem* us from the transgressions of the first testament, Heb. ix, 15. "Knowing that ye are redeemed from your vain conversation—by the blood of Christ." I Pet. i, 18. "In whom we have redemption through his blood, the forgiveness of sins." Col. i, 14. "In whom we have redemption through his blood, *even* the forgiveness of sins." In these verses *redemption* is explained, by an inspired apostle, to be forgiveness or remission of sins. These we have before proved to be of the same signification as *purging, cleansing, taking away, putting away* &c. Still the same idea is retained.

The simple meaning of redemption (*apolutrosis*, Gr.) is deliverance. Heb. xi, 35: "Others were tortured, not accepting *deliverance*, (*apolutrosin*) that they might obtain a better resurrection." Under the law, certain men were redeemed, or delivered from captivity, or from punishment, by paying a certain sum of money or its equivalent. "In the New Testament, says Parkhurst, redemption (*apolutrosis*) denotes *figuratively* the spiritual redemption of men by the blood of Christ from the bondage of sin and death." To this sentiment we think none will object.

6. By the blood or death of Christ we are said "to be *purchased* and *bought*." Acts xx, 28; I Cor. vi, 20, vii, 23; II Pet. ii, 1. The word *agorazo*, translated *bought* in the texts above, means redemption, and is so translated in the following texts: Rev. v, 9, xiv, 3, 4. This is edidently its meaning; for Moses speaking of the redemption or deliverance of his people from Egyptian bondage, thus speaks: "Do ye thus requite the Lord, O foolish people and unwise! Is he not thy Father, that hath *bought* thee!" Deut. xxxii, 6. "Fear and dread shall fall upon them—till thy people, O Lord, pass over, which thou hast *purchased*:" Ex. xv, 16. "Remember thy congregation, which thou *hast purchased* of old:" Ps. lxxiv, 2. Therefore to *buy*, *to purchase*, *to ransom*, *to redeem*, and *to deliver*, are of the same signification, and that is a deliverance or salvation from sin and death; or that sin is remitted, taken away from us, and we purged and cleansed from it. "As far as the east is from the west, so far hath he removed our transgressions from us:" Ps. ciii, 12.

By the blood of Christ we are washed from our sins, and sanctified from them. Rev. i, 5: "Unto him that loved us, and washed us from our sins in his blood." "Wherefore Jesus that he might sanctify the people with his own blood, suffered without the gate:" Heb. xiii, 12. This effect is the same as purging, cleansing, and taking away sin.

8. By the death of Jesus we are reconciled to God: Rom. v, 10; II Cor. v, 18, &c. This follows the purging of our sins. For so long as we love and practise sin, so long we remain at enmity with God; but when cleansed from sin, then we become reconciled or at one with God: and are brought nigh to him.

9. By his blood we are justified. Rom. v, 9: "Much more then being justified by his blood, we shall be saved from wrath through him." In chapter iv, Paul, to prove the doctrine of justification by faith, introduces David as a witness, "Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Therefore the inspired apostle considered justification by faith as tantamount to the forgiveness of sins—to having sin covered so as to be seen and remembered no more—to the non-imputation of sin. If this be not his meaning, his proof is irrelevant. This effect differs not from those mentioned before.

10. By the blood of Christ he entered into the holiest of all

into heaven itself, having destroyed the grave and death, and him that had the power of death, the devil; and opened heaven for the reception of all his followers, who shall rise from the dead at the last day, and receive glory, honor, immortality, and eternal life. These are every where taught in the New Testament.

These are the designs and effects of the blood of Christ; and these effects are experienced only by him that believeth in Jesus, "who died according to the scriptures, and was buried, and rose again the third day, according to the scriptures." The woman of infirmity would never have felt virtue flow from Jesus to heal her, unless she had believed on him, and touched the hem of his garment. So none of the fallen family will experience one of these divine effects of the blood of Jesus, till he believe on him that died and rose again. No unbeliever is justified, sanctified, washed, cleansed, nor purged from sin, according to the New Testament.

I have now stated the design and effects of the death of Christ, which simply amounts to salvation from sin and death, to which salvation are united glory, honor, immortality, and eternal life. While we are condemned for not believing the system of orthodoxy, let us bear with our brethren, who may view that system correct, and true. We know by experience the force of education on the mind. Too often the mind is fettered by a wrong doctrine received in youth. I lament to see that a system of education is now introduced to bind the minds of the rising generation to party creeds and notions. Nothing can counteract this effect, but the Bible, which now abounds in our country, and that Christians imbibe its spirit and practice its precepts.

I defer the farther consideration of the text you gave me for the next number. EDITOR.

LOVE TO GOD.

We frequently hear something like this: Is it possible that they can love God, who deny the *orthodox* notions of trinity? Or how can they love God, who do not believe that he exists in three persons, and three persons exist in one God? It is evident that those who thus speak, are as ignorant of the Being or essence of God as others. Of this all are equally ignorant. His character is all we know, or can know; and this alone is the object of religious affection. God is infinitely perfect in holiness, justice, mercy, love, goodness, &c. These divine attributes are the object of a christian's love in whatever being they are found. We love this character when seen in fellow creatures—we love it supremely in God, because it is infinitely perfect. "Hereby we know that we love God, if we have love one for another—and hereby we know that we love the brethren, if we love God." Love to God, and love to the brethren, are inseparably connected—for christians bear his image and possess his spirit. A christian does not love a christian because of the beauty of his person, but because of the beauty of his character; for many have beau-

tiful persons, whose character is hateful; and many persons have an amiable character, whose persons are rough and deformed. So, we love not the essence or being of God, because we know not what it is; but the amiable character of that unknown being all Christians love; and they adore the invisible Being in whom it dwells. It may he observed that in the whole history of our Saviour, as written by the inspired writers, nothing is said of his person or being, whether it was large or small, whether it was beautiful and well proportioned, whether it was white, ruddy or swarthy. Yet his lovely character was by them pourtrayed in the liveliest colours. Surely then it cannot be that his natural person is the object of our love, but his character.

There cannot be a more simple idea than this now suggested; so simple, that it has almost been covered from view by the rubbish of human wisdom, and overlooked by sticklers for *orthodoxy* and the traditions of men. Do not the pious, whether trinitarian or anti-trinitarian, love the same character, and long and labor for a perfect assimilation to it? Do they not all love the Saviour, because he is the perfect image of the invisible God; so perfect, that when we see him we see the Father—not the being of the Father, for that is invisible, but the character or glory of God shining in the face of Jesus? Do they not all love the brethren, because they bear the same image of the invisible God? There are none, it is believed, who would not give an affirmative answer to these queries. Why then should we remain in disunion? All love the same God, though some may think he is but one person, and others that he is three; though they profess he is three, yet they confess he is but one God, one infinite spirit, one infinite mind. The sentiments are really but one. My brethren may have their notions, and all we ask is that we may have ours—that we cease from strife, and unite as lovers of the same God, and Saviour, and follow after peace and holiness, without which no man shall see the Lord. EDITOR.

TERMS OF COMMUNION.

Much is said on the subject of terms of communion at the present day. The Baptists, Presbyterians, and Methodists, can pray together, praise together, preach together, and worship together in all the commandments of the Lord, except in one, which is the Lord's supper. From this the Baptists debar all others not immersed. Why cannot they have fellowship in this act of worship as well as in others? Has God said, you may pray, and praise together with persons not immersed, but you must not eat and drink with them at my table? You may worship with them in all my ways, but this command of eating and drinking at my table is most holy, you must debar all unbaptized persons from this act of worship with you? Were our Baptist brethren to act consistently, they should debar all unbaptized persons from fellowship in every act of worship, as well as from the Lord's table; or give a good reason, why they should commune in all but this.

The Lord's supper has long been made, by the artifice of men, the very reverse of what was designed by the Institutor. It is made the very means of dividing christians; as if it was too sacred to be defiled by persons admitted to every other act of worship, and considered as pious christians by the very men who debar them. The sectarians of the present day act consistently with regard to us, known only by the name *Christians*. They profess, (the majority of the leaders) that they do not acknowledge us *Christians*, and therefore debar us from worshipping with them in any way. But should any believe we are christians, and yet debar us, we judge them not, but submit the case to him that judgeth righteously. These hints on terms of communion are suggested to engage the attention of the religious community. Correct information is much needed in the present state of society, and such we earnestly solicit from all who are qualified to give it.

EDITOR.

AN ORTHODOX DICTIONARY AND EXPOSITOR.

Nothing contributes more to the cause of truth than a clear and definite understanding of language. This must appear very evident, when we consider that the most if not all our information is derived, and certainly all communicated by language. Hence the fact, that they who know least of language, have fewest ideas; and hence also another fact, that such persons are easily imposed upon, and drawn into the schemes of cunning crafty men, who lie in wait to deceive; and hence, moreover, much of the wretchedness and misery of the world. Aware of the importance of this subject, our greatest philologists have done and still are doing all in their power, to ascertain and fix the true meaning of the English language upon a permanent basis. They have done much for the cause of truth, and consequently for the happiness of mankind, and have, as is meet, our warmest thanks. None of them however, have interfered with my humble design, which is to present the public with "an orthodox dictionary and expositor." That such an "expositor" is a desideratum in the christian world, must be evident from the fact that the "orthodox" have a dialect peculiar to themselves—that they use a great many words and phrases, in a sense entirely different from their common signification.

These things premised, I shall proceed to the main object before me. And as orthodoxy is a prominent word among "the orthodox," I shall commence with it.

Orthodoxy.—Sectarianism, or that system which is embraced in common by all the different sects, the Baptist Regulars, the Methodists, the Episcopalians, the Presbyterians, the Roman Catholics, &c. &c. Its soul is found in the sentiment, that the scriptures, given by inspiration of God, are insufficient; or, (which is the same thing) that they are dark and mysterious, and consequently dangerous to the souls of "*the many*," unless accompanied by "forms of sound words," furnished by "*the few*," "specially

called and chosen" for that purpose. These "forms of sound words" contain the "fundamentals of religion," "which, (to use the language of good St. Athanasius, the father of creeds and creed-makers) if a man believe not, he must without doubt perish everlastingly." This, we have said, is the soul of orthodoxy, but this soul inhabits various *religious bodies*. For, we may say with propriety, there are *diversities of sectarian bodies*, but *only one soul*, which influences and keeps them all alive.

Heterodoxy—The opposite of *orthodoxy;* or whatever stands opposed to the interests of *general* or *particular* sectarianism. By *general* sectarianism, we mean those fundamental principles, on which the existence of all sects depend; and in which they all have a common interest. But by *particular* sectarianism we mean, whatever opposes the interest of any individual sect.

Soundness in the faith.—The hearty receiving of those "forms of sound words" compiled by the priests, and the seeking to promote their interests.

Heretic.—One who opposes human systems of religion.

Blasphemer.—One who speaks against the kingdom of the clergy; for "he that rejecteth you (my apostles) rejecteth me," said the Saviour. And this they consider applicable to them; for they claim to be the legitimate successors of the apostles.

Agent of Hell.—One who would rejoice to see the clergy obedient to the faith. One who would rejoice to see them stoop from that lofty, criminal, and dangerous self-created eminence on which they stand, and lord it over the heritage of God, to the feet of the blessed Jesus; and become teachers of the word of truth, unadulterated by the traditions of the elders. He is one therefore who, from a principle of love to the Church, and to the clergy, exposes the corruptions of the present religious party establishments, and calls loudly for a return to primitive ground. Such is an *agent of hell* in the vocabulary of the truly orthodox. And, indeed, such a one may seem to interfere with the *heaven* of the clergy *here*, but he would point them the way to the *heaven of heavens hereafter*.

Infidel.—An unbeliever in the doctrines and commandments of men. One who does not fall in and co-operate with the "mighty schemes" of the present day, which are to introduce the Millenium: such as Sunday-schools, tract societies, missionary societies, education societies, &c. &c. For although he is aware that the ostensible object of all these schemes is the happiness of man, and the glory of God, and believes that thousands are drawn into them, who verily think that such is their tendency,—yet he is strongly inclined to believe, that the *master spirits* who are their very life and soul, have set them on foot, and are giving them all their influence for party purposes. Nor can he conceive how they are to introduce the Millenium, in which, most assuredly, all party feelings and distinctions will be destroyed, and christians be one, as the Father and Son are one, according to the prayer of the Redeemer. And, it seems to him that would be an extra-

ordinary millenium indeed, in which there should be found Presbyterians, Methodists, Baptists, Catholics, &c. with the whole apparatus of sectarianism, all rallying around their different standards, and each sect seeking to promote its own interest at the expense of all the rest. The Presbyterians one while representing the Methodist preachers as without a message to the world, (so far at least as they oppose "the five points,") as preaching a doctrine pleasing to the Deist, the Universalist, the Socinian, the Arian, the man who abuses his wife, the drunkard, &c. and another while inviting them to their communion table, calling on them as believers in the essentials of religion (or rather, of sectarianism) to forget their little differences, and unite with them against the common enemy—those infidels, who have but little faith in any of their plans, and who strike at the root of their spiritual Babel. And the Baptists all the while, taking their own course, refusing to commune with any of the other sects. Such, he verily believes, is the legitimate result of these *mighty plans*, and their connectives—(*mighty*, through priests, to the destroying of christian comfort and union.) And such the millenium they are suited to introduce. However good, therefore, many of their works may be in themselves, yet considered as parts of a mighty machine, prostituted to sectarian purposes, he cannot give them his aid. Such is the religious infidel, in the vocabulary of the orthodox. But this is not all his character. This *unbeliever believes* much more. He believes that light is rapidly disseminating; that truth is making mighty conquests in the kingdom of error; that sectarianism is shaken to its center; that its vitals are incurably afflicted; that its life's blood is running freely; and that all the efforts of its most skillful and successful physicians to stop it will be ineffectual; and that, therefore, its friends will soon be gathered to its funeral, to mourn over its fall as those who have *no hope;* that they will stand at a distance, saying, Alas, alas, that great city, Babylon, that mighty city! for in one hour is thy judgment come! And while her merchants, who were made rich by her merchandize, shall call to mind her former magnificence, in connexion with their own, they will "cast dust upon their heads, weeping, and wailing, and saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness; for in one hour is she made desolate! Such is the language of inspiration, and such, therefore, in the estimation of this orthodox infidel, is to be the end of all sectarians, and sectarian establishments. While, therefore, he regards the voice of his God, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," he cannot encourage them; for although he believes and rejoices in the belief, that sectarians are promoting their own destruction, yet he is well aware that they have no more intention of doing so, than had the Jews of crucifying the Lord of glory. But "all things work for good to them that love God," and hasten the consummation of the church's glory. And when that

period, so long and ardently desired by the saints, shall have arrived, when Babylon shall be destroyed, he hopes to be enabled to participate in the triumphs of the heavenly hosts, while they join in singing her funeral anthem, in obedience to the command, "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." *The shall be eternally destroyed the power of that evil spirit, which in ten thousand forms, and ways*, has, since the murder of pious Abel, been exerting its hellish influence against the saints of God. And *then, also*, shall be consummated the benevolent purposes of the Almighty in relation to man, contemplated in all his revelations.

TIMOTHY.

Georgetown, Ohio, Aug. 6, 1829.

Bro: Stone—I here send you for publication in the Messenger, (by request of some brethren, who are subscribers to your useful paper, not because we deem the doctrine therein contained entitled to credit, or worthy of being received by the christian public, but that some of the errrors and false doctrines of the day may be exposed through the medium of your paper. I have given the outline of our preacher's discourse, perhaps not verbatim, but I am sure it is the substance, and in some points verbatim, without exaggeration. I give it without making any strictures, leaving that part to abler pens, to show the sophisty therein contained. Your strange friend and brother,

JAMES CLARK.

ON BAPTISM.

Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts II, 38.

Our preacher laid out his text in the three following heads:

1st, The nature of repentance. 2dly, The subjects of baptism. 3dly, The proper mode or form to be practised in administering the ordinance of baptism.

In commenting upon the first part of the text, our preacher was very brief. He merely stated that it was sorrow for sin, sick of sin, &c.

To explain the subject of baptism, our preacher went to the sign of circumcision given to Abraham;—that the mode of admission into the Jewish church was circumcision, which was the type of baptism in the christian church—that members could not be admitted into the Jewish church but by circumcision, and that all who were sorry for their sins, were fit subjects of baptism. Our preacher told us that it was not essential whether they believed or not, if they were penitents, and that the scriptures no where said it was essentially necessary for them (the sinners) to believe prior to baptism. He informed us that baptism was given to us in the room of circumcision, and such only as were subjects of circumcision were subjects of baptism; and to prove it

was not required of the subject of baptism to believe. He told us, that the scripture no where said believe and be baptized. He admitted that it was written "He that believeth and is baptized, shall be saved," &c. But, said he, *believeth* is in the present tense, and baptized is in the past tense—that they were baptized, and then believed, perhaps from one to twenty years after they were baptized.

Our preacher then went on to inform us, that, with penitents and believers, infants were also fit subjects of baptism. To prove this, he told us that infants were to be circumcised at eight days old; that as baptism was given in the room of circumcision, it was also right to baptize infants in obedience to the command of God; and as baptism was the only door of admittance into the church, they must necessarily be baptized. He stated farther, as proofs, that Jesus took little children in his arms, laid his hands on them, and blessed them, and that Cornelius and his household, Stephanas and his household, Lydia's household, the Jailor's household, were all baptized by sprinkling; and there was but little doubt that there were infants in each house mentioned, and it would be something wonderful to go to four houses promiscuously in a neighbourhood, and find no infants. Our preacher thought it would be almost impossible. He farther stated that a church that had no infants in it, was more like hell than heaven; and as there were but two classes in the world, the righteous and the wicked, believers and unbelievers, and as unbelievers were subjects of hell, and believers of heaven, infants must be placed in one of these classes, and in order that they might be placed among the believers they must be baptized. If they were refused the ordinance of baptism, they must be placed among the unbelievers, and consequently must be subjects of hell; which he was unwilling to admit. As none were admitted into the church militant but by baptism, they must as a matter of course be excluded from heaven, which he thought a sufficient reason to prove their right to baptism; and that he must be baptized into the name (not *names*) of the adorable trinity.

Our preacher, in commenting on the 2d part of his text, or in explaining the proper mode of administering the ordinance of baptism, told us that sprinkling was undoubtedly the proper mode, by bringing forward the following proofs and arguments:

I will sprinkle you with clean water. I will pour out my spirit upon you, &c.

He told us that to take a bucket of water and pour it out, it might descend in sprinkles before it fell on the subject. That baptism was a type of the out-pouring of the spirit, and sprinkling had more the resemblance of the outpouring of the spirit, than immersion. The Jailor, he affirmed, was baptized in prison, and it was not very probable there was a pool or cistern in the prison to immerse in; therefore he and his household must of course have been baptized by sprinkling; and that those who affirmed that there was no scripture for sprinkling or baptizing

infants, ought to remember that it could as easily be proven there was no scripture for women to partake of the sacrament of the Lord's supper.

Our preacher then began to throw out some squints at those who are called by the world, *Newlights* (*Christians*) and such as are endeavoring to pull down the walls of partyism, and sectarianism. They say, (said he) let us have free communion, lay aside partyism, and let us go together. But no, (said he) we must have no communion with idolators; and they are such, who deny the divinity of Christ. They say, (said he) throw away your discipline, and come go with us; be Christians. Yes, go with us, then all will do very well! But oh, brethren, remember the Arian persecution, remember the rivers of blood that flowed under that persecution, and have no fellowship with idolators, and such they are, who deny the adorable trinity.

Your strange friend, JAMES CLARK.

REMARKS ON THE ABOVE COMMUNICATION.

In the preacher's discourse I observe but little of novelty except in word. The arguments, used by him, have been noticed already in former numbers of the Messenger. With respect to their strength the public have judged, and can yet judge by adverting to them.

Pedobaptists have said much on the doctrine of baptism having come in the room of circumcision. We think we have already shewn its fallacy. Should this doctrine be admitted, will it therefore follow that infants should be baptized! It is plainly stated in the scriptures, that Jewish infants were circumcised;—is it any where stated in the scriptures that infants were baptized under the new dispensation! or that it was the will of God they should be baptized! We read of none being baptized under the new dispensation, but such as gladly received the word—believed—and repented. These are not the acts of sucking babes. Did not the Baptist plainly declare that the terms of church membership were changed, when he said, "Think not to say within yourselves, we have Abraham to our father; you must bring forth fruits meet for repentance."

The position of your preacher, that it is unessential to baptism that the sinner should believe prior to baptism, if he only be a penitent, is a strange position indeed to be taken in this day of inquiry. Will a man repent till he is convinced he has done iniquity? Does he not receive this conviction by the belief of the truth? Therefore he must believe before he can repent. If repentance be necessary prior to baptism, so must faith be. His exposition too of "He that believeth and is baptized—" is more strange, yet not new. He thinks that "believeth" is the present tense, and "is baptized" is the past tense. Had he been acquainted with the original Greek scriptures, he would have blushed to make this assertion; for they are both in the same tense, called the first indefinite tense. According to your preach-

er's exposition the apostles received no commission to baptize any body; for he that believeth and has been baptized, shall be saved. It might be asked, who had previously baptized the world to whom they were commissioned to preach? For instance, when Paul came to Corinth, he preached, and many of the Corinthians hearing, believed and were baptized. Had they been previously baptized in their heathen state, or by the Christian ministers after they believed? Had the 3000 on the day of Pentecost been previously baptized? Why baptize them again? I have really wondered how men, who should know better, have ever received such an idea of the text. They must be hard pressed for argument.

Your preacher argues that infants by divine command were to be circumcised; therefore in obedience to God's command, infants should *now* be baptized. Such a command to baptize infants is only inferable at best; and inferable from premises dark and uncertain, and to us very foreign from the point. As to the text, "suffer little children to come unto me," &c. I had concluded that no man understanding language would apply it to the baptism of helpless infants: for the following verse determines the point that these little children were sufficiently large and intelligent to receive the kingdom of heaven, and therefore were believers. But why argue baptism from a text, in which is no mention made of it, either directly or indirectly? As to the four households baptized, it is plain there were no sucking infants among them; for the connexion excludes the idea. We refer the candid to the texts for proofs. It is confidently argued that in four households there must be some infants. I have shewn in a former number three households in the New Testament, in which there was not an infant. But will your preacher baptize whole households, including wicked unbeliving children and servants of every age? To act consistently he must: or else be able to point out the age, size, and qualifications of those to be received, and of those to be rejected, as determined by the New Testament.

Your preacher argues, that as infants are fit subjects of the church, and as baptism is the door of entrance into the church, therefore they should be baptized. He doubtless believes that the Jewish church, and Christain church are the same. The Jews, who were baptized on the day of Pentecost, were, according to Pedobaptists, in the church previous to their baptism; *query*, into what church did they enter by baptism? When this query is solved, then pedobaptists may argue that baptism is the door of entrance into the church with more plausibility.

Your preacher's view of the likeness existing between hell and a church without infants, and what follows in connexion, is calculated to excite disgust, but not to produce conviction. With the intelligent such arguments, if worthy of the name, sink the cause they are designed to support.

His squinting at the Christians, and all such ill-natured insin-

ations, are unworthy of notice. Be it known to your preacher that we seek not union nor communion with such spirits as are manifested in his sermon, especially in the close of it.

EDITOR.

ON BAPTISM AND REMISSION OF SINS.

NO. II.

Rrother Stone— I have read your answers to my questions, and with the most of them I am pleased; but I will answer the queries you have proposed to me, and offer to you a few more, before I present a review of your answers.

Query 1. Can you find one instance under the new dispensation, of the apostles baptizing any, *because* they were saved, or forgiven, or had received the gift of the holy ghost—Cornelius and household excepted?

Ans. Not in these words: but I expect to shew in this investigation, that the persons who baptized required faith in those whom they baptized, Acts VIII, 37: and that he that believeth on Christ is not condemned, John III, 18.

Query 2. Have we any authority to believe that we shall receive the gift of the holy ghost in these days? Ans. Yes.

Query 3. If we have, upon what plan do we receive it?

Ans. By faith. See for proof of both these answers, John XIV. 12–17.

Query 4. What do you understand by the expressions, believing with the heart and with all the heart!

Ans. By the heart is sometimes meant the *mind*, and sometimes *wisdom* or *judgment*, and also *affection*, and *courage*, or it may mean the *whole man*. Then, to believe in Christ with the *heart*, and with *all the heart*, is to have the *mind* placed upon him, and to have the *judgment* so enlightened as to captivate the *affections* so completely, that every power of *resolution* will be engaged for obedience. In this way the whole man is animated, and the heart is purified by faith. Acts XV, 9. This is the faith that works by love: Gal. v, 6. It is thus by *courage* the double-minded can purify their hearts: James IV, 9. It is in this way we obey the truth through the spirit, and in obeying purify our souls: I Pet. I, 22.

I will expect answers to the following questions.

1st, In what name did John baptize? 2d, What was the design of John's baptism? 3d, Were those whom Christ, or rather his disciples baptized (John III, 26, and IV, 42) baptized into John's baptism? 4th, What are we to understand by baptizing in the *name* of the Father, and in the *name* of the Son, and in the *name* of the Holy Ghost? 5th. Did any receive the Holy Spirit before the ascension of Christ? 6th, What is repentance? 7th, What is confession? 8th, What is prayer? 9th, What is obedience? 10th, What is the *gift* of the Holy Ghost?

THOMAS ADAMS.

REPLY TO ELD. THO: ADAMS' QUERIES.

Query 1st, In what name did John baptize?

Ans. If by the expression "in what name" our brother means *by what authority*, I answer *in the name* or *by the authority* of his his God: John, 1, 33, "But he that sent me to baptize with water—" If he means by the expression, *into what name* he baptized, I cannot tell; for the scriptures are silent on this subject.

Query 2d, Were those, whom Christ, or rather his disciples, baptized, baptized unto John's baptism?

Ans. We are not informed in the New Testament.

Query 3d. What are we to understand by baptizing in the *name* of the Father, and of the Son, and of the Holy Ghost?

Ans. *In the name of*, (Greek, en to onomati) signifies *by the authority of*. This I have made appear in former numbers of this work. But to be baptized *into the name* (*eis to onoma*) of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii, 19,) conveys a very different idea; it denotes union and communion with that person, *into whose name*, or *into whom* we are baptized. Thus it is said of the Israelites, "They were all baptized (*eis Mosen*) *unto*, or *into Moses*." I Cor. x, 2. By this it is understood that they were all incorporated, and united in him. So Paul censuring the Corinthians for dividing, and incorporating or uniting themselves under different heads, as Paul, Cephas, and Apollos, says, Were you baptized (*eis to onoma*) into the name of Paul? Had they been baptized *into the name* of Paul, Cephas, or Apollos, then they would have been united in these different heads, and have had a good reason for their division. But as they had all been baptized (*eis Christon*) *into Christ*, and therefore incorporated in him as their head, they had no shew of reason for their division. For this reason Paul, when urging the doctrine of unity among Christians, says, there is one *baptism*, Eph. iv, 5. Again, speaking of the unity of Christ and his members, (I Cor. xii, 13) he presents baptism as a means of this union, "For (*en*) in one spirit ye are all baptized (*eis*) *into* one body." To be baptized (*eis*) into the name of the Father, Son and Holy Spirit, signifies our union with the Father, Son, and Holy Spirit. A Jew who believed not in the Son, would not be unwilling to be baptized into the *name* of the Father, and own him to be his head; but he would not submit to be baptized *into* the Son. A believing Jew would willingly submit to be baptized into the name of the Father and Son; but would object to being baptized into the name of the Holy Ghost; for he could not brook the idea of being incorporated into the one body or temple of the Holy Ghost, which temple is composed of Gentiles as well as Jews. But the command is imperious; and if we would not reject the counsel of God, we must be baptized into the name of the Father, and of the Son, and of the Holy Ghost.

Query 5th. Did any receive the Holy Spirit before the ascension of Christ?"

Ans. That the saints in every age experienced the sanctifying

operations of the Holy Spirit, is a truth admitted by all. Bu the promise and gift of the Holy Spirit, as found in the New Testament, appears to be peculiar to this dispensation. We will advert to a few of the promises and their fulfilment on this subject. John VII, 38, 39: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not glorified.) John XVI, 7–15: "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you—and when he is come, he will reprove the world of sin, and of righteousness, and of judgment—will guide you into all truth—will shew you things to come, &c." Luke XXIV, 49: "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "And ye shall receive power after that the Holy Ghost is come upon you:" Acts I, 8. After his resurrection, and after he had commissioned them to preach the gospel, "Jesus breathed on them, and saith unto them, Receive ye the Holy Ghost:" John XX, 22. On the day of Pentecost the promise was fulfilled. The 120 received the Holy Ghost, and were endued with various gifts of the spirit, in its various operations. On this point I have in a former number been sufficiently explicit.

I would here passingly remark, that in the receiving of the Holy Spirit, and his operations, are included those operations yet experienced by Christians. "Then had the churches rest—and walking the fear of the Lord, and *in the comfort of the Holy Ghost*, were multiplied:" Acts IX, 31. "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us:" Rom. V, 5. "The kingdom of heaven is righteousness, and peace, and joy in the Holy Ghost:" Rom. XIV, 17. "That ye may abound in hope through the power of the Holy Ghost:" Rom. XV, 13. We read of the communion of the Holy Ghost—joy of the Holy Ghost—renewing of the Holy Ghost—praying in the Holy Ghost. We read of the Spirit of God dwelling in Christians—leading them—bearing witness with them—helping their infirmities—quickening them, &c. These are all included in the promise of the Holy Spirit. Tho' the miraculous gifts of the Spirit have ceased, yet the promise is still good, and shall be fulfilled to the obedient believer.

Query 6th. What is repentance?

Ans. Reformation. This is its general meaning.

Query 7th. What is confession?

Ans. Walker's definition I accept.

Query 8th. What is prayer?

Ans. "God be merciful unto me a sinner," is a good specification of it.

Query 9th. What is obedience?

Ans. To be baptized in the name of the Lord Jesus is one act of obedience.

Query 10th. What is the gift of the Holy Ghost?

Ans. Sometimes it is the Holy Ghost itself. Acts VIII, 15: "Who prayed for them that they might receive the Holy Ghost; for as yet he had fallen upon none of them." And when Simon saw that through the laying on of the apostle's hands the *Holy Ghost was given*, he offered him money. Peter severely reproved him, "because thou hast thought that *the gift of God* may be purchased with money." That the Holy Spirit was promised is plain—that Jesus received this promise from the Father at his ascension is equally plain; and that he poured out this spirit upon the people according to promise and prophecy admits of no doubt. This is the gift of the Holy Ghost given to Christ the head without measure, and to each of his members according to the proportion of faith. The gifts of the Holy Ghost are known to all acquainted with the New Testament.

It is hoped that bro: Adams will come to the point at once, and no longer ask questions foreign from the subject in hand.

EDITOR.

REVIVALS.

Bro: Daniel Long writes to the Editor from Petersburgh, Pa. July 22, 1829:—That the cause of God is still gaining ground in his circuit. In the Harbor, Bedford Co. he had baptized 11 since his last communication. At the Narrow Passage, Shannandoah Va, he baptized 6 at his last visit there—that there is in those bounds a great excitement among the people, who were enquiring what shall we do to be saved.

Elder P. Hatchitt, of Bullitt co. Ky. writes to the Editor, that he has lately constituted a church of 14 members, and the prospect for addition is good. On Salt river bro: Dorsey Scott has also constitued a church of between 20 and 30.

Bro: James Evans from Columbia Ky. writes that he with bro: Hobbs has been riding and preaching through the Green river country for several weeks—that the minds of the people are much excited by the subject of religion, and that there is a prospect of much good being done. They meet great opposition from sectarians. They had an apointment to preach at Mount Pleasant meeting-house. When they came, they found the door locked, with this inscription on it:—

"All ministers of the gospel, that believe that Jesus Christ is the eternal God, are invited to preach at this meeting house; and those who do not believe this, would well to go where they are invited.

JAMES DUNCAN,

"July 13, 1829. Trustee for Mount Pleasant."

He also writes that bro: Jacob Warner, formerly a minister of the South Ky. Association of separate Baptists, but now a Christian with the Bible alone for his Creed, has constituted two churches of the same name and Creed, one at Liberty, the other at Harricane creek. Bro: John Longley gave us the same information, and says that bro: Warner has relinquished his former

views of the doctrine of Universalism together with his name and creed. Bro: Longley also states that seven Baptist churches on the south of Kentucky, some regular and some separate, have also renounced all party names and creeds, and have taken the name Christian. Several preachers have united with them on these principles.

Elder Thomas McIntyer of Newmarket, Upper Canada, thus writes to the Editor, July 27, 1829:—Bro: Stone: I have read your Messenger with pleasure, and many others have done the same. I have been in these cold, northern climes for four years, and have travelled and preached all the time. I have seen many bow to Christ; but the work has been hindered by opposition from the enemies of the cross. The last year the work has assumed a more favorable aspect. Since last fall I have baptized about 70 souls. Sectarianism is falling, and the merchants of Babylon are wailing. I am just about to move to Whitby. Thither I wish all communications to me directed."

Elder James E. Matthews of Alabama, writes, Aug. 4, 1829, to the Editor:—"I visited McNairy county, Tenn. about two weeks ago. We had a two days meeting. The prospect was very encouraging. Four were immersed, and one or two more added to the church. The church there has increased in a few months from 6 to 40 members. Four have lately been immersed at Republican in this county (Lauderdale) and one baptist brother, who was under censure for communing with us, joined us."

Elder John W. Roberts of Harrison county, Ky. communicates to the Editor, August 24th:—I have immersed a considerable number where I have laboured. At Minerva we have had good seasons. We had a three days' meeting at Lawrence creek, Mason county, the first Lord's day of this month. The congregation was large and solemn. When the Lord's table was spread, a great number took their seats at it, of Christians, Baptists, and some Methodists. We immersed one and received two more. The appearance of greater additions is good. On the first Friday of this month I constituted a church of eighteen new members on the North fork of Licking, at Major George Thompson's. The prospect for additions is encouraging. On Wednesday following I constituted another church at Russelville Ohio, of 26 members; the prospect for additions is also good at that place. On the fourth Lord's day of this month I also constituted a church of eight respectable members. A number more we expect shortly to be added, at bro: Silas Trabue's in Madison county Ky. At this place we design to have a communion on the fourth Lord's day of October next. We solicit the aid of preaching brethren. I meet with strong opposition from the various sects, but am not discouraged.

Bro: Jonathan Butler of Milfield Ohio, writes to the Editor, Aug. 16:—that the work of the Lord is reviving on Sandy creek, where he had just been attending a two days meeting, and where he saw 12 baptized. The saints were joyful in the presence of the Lord.

Bro: David R. Stout, of Hart county Ky. writes, Aug. 10th—That the Baptist church there is convulsed. That on the Lord's day following, about 20, with their worthy old Pastor, S. Bagby, would meet at Salem, and constitute a church on apostolic ground, rejecting all human creeds, to be called a Church of Christ.

A brother in Montgomery, Alabama, writes to the Editor, July 24th, 1829:—"We have had a great split among the Methodist churches in this part, on account of church government."

SOMETHING NEW.

A brother from Indianapolis gives us information of a very zealous advocate for trinity. "There are but few texts in the Bible by which he will not attempt to prove trinity. He preached from this text: 'If any man will be my disciple, let him take up his cross and follow me.' For the instruction of his hearers, he undertook to tell us what the cross of Christ was, which we were to take up. My friends, (said he) the doctrine of the trinity is the cross of Christ, which you must embrace and believe; and then went on to shew why it was a cross, &c."

This looks like retrograding to the dark ages of Christianity. I hope the spirit of inquiry now in the world will check this motion, and cause such preachers to read the Bible, and cease from the doctrines and commandments of men. The preacher's exposition of his text reminds me of a preacher of the same cast, who took the first, second, and third stories of Noah's ark for his text, from which he insisted largely on the doctrine of the trinity. Another I knew who always preached baptism from every text he took except one. Such a course is badly calculated to promote Christianity, or the knowledge of the truth.

EDITOR.

DAYTON, OHIO, June 26, 1829.

TO THE PATRONS AND AGENTS OF THE CHRISTIAN MESSENGER.

I find in reading the 7th no. vol. 3d of the Christian Messenger, an address and appeal made by the Editor to the agents, informing them that the money received from them in payment for the Messenger has little more than paid for the paper and printing of the two first volumes; with this enquiry: "What shall I do? Let my friends realize my situation, and answer the question." In answering the question to advantage to the Editor, I think it will be necessary for each agent and subscriber to begin immediately to act with that promptness and diligence, that a publication of the highest order demands.

For my part I feel unwilling that the Messenger should cease to circulate on account of negligence in its patrons; for I can testify with many of my brethren, I have often been refreshed with the messages it has brought, and delighted with the writings of the editor and others.

This being the only publication of this sort among the Chris

tian Churches in the west, and in general circulation amongst them, ought to stimulate us to renewed exertions. This also being a medium by which communications may be kept up, and many misrepresentations and false charges cast upon us, may be answered or refuted.

The exertions to be made, or the sums of money required, would be light amongst the numerous patrons, in order to keep the Messenger in circulation and relieve its editor from a burden, that must otherwise fall upon him, who very generously tenders his services as editor.

I would ask, shall we let this Messenger stop for want of a little exertion? I fancy my readers answer in the negative—we cannot so slight this medium of communication in which liberal principles and gospel liberty are discussed.

Perhaps some of the agents for the Messenger have heard the subject of money so often dwelt upon in religious assemblies, that they have turned away with disgust, and have feared more to ask a subscriber for his dollar, than at first to solicit his name as a subscriber. My brethren, let us try to avoid either extreme, and not shrink from what we see to be our duty in this case, as the editor must of necessity depend on his agents and patrons.

The third volume is now hastening to its close; and shall we suffer it to cease to circulate? Have not our enemies been long waiting for our halting? And will they not exult to find that the supporters of the Messenger are relaxing their support?

LUTHER BRUEN,
A member of the C. C.

Not many days ago I was asked by a worthy Baptist brother this important question: Why do not you, as a people, and the New Testament Baptists unite as one people? By the *New Testament baptists*, he meant those who reject all human creeds as authoritative, and who are generally disposed to receive the name *Christian* to the rejection of all others. I answered briefly his question, but promised to give him a full answer in the Messenger. This pledge I will now redeem.

Ans.—I know of no reason, according to scripture, why all *Christians* of every name should not unite as one people. The New Testament enjoins it upon all in the most solemn and express terms. That this is the will of God—the prayer of Jesus—the labor of the apostles—and the design of the gospel, no man in this enlightened day can deny. In this is the name of God glorified—his religion honoured—his church exalted—and the world drawn by her light to faith and salvation. The division of christians is therefore contrary to the will of God—the prayer of Jesus—the labor of the apostles—and to the design of the gospel. It dishonors God and his word—debases the church—and opposes the world's salvation. Who, with the New Testament in his hand, and not blinded by the smoke of the bottomless pit, will deny these simple facts? "A house divided against itself cannot

stand." What stands in the way of all Christians being united as one people? We fearlessly say, nothing in the whole New Testament. For if they are Christians, they are humble, holy, obedient believers, and walk even as he walked. They may differ in opinion of some of the truths of God; but where these opinions do not lead to irreligion, we are to exercise the grace of forbearance. "He who is weak in the faith receive; but without regard to differences of opinion:" Rom. xiv, 1: (McKnight's translation.) The cause of division exists among ourselves. Trace it to its origin, and we shall find it in carnality. Paul the inspired man of God declares this to be true, when he said to the divided Corinthians, "Are ye not carnal, and walk as men"—as men, who walk after the flesh, and not after the spirit. Among the fruits of the flesh he numbers *strife* and *divisions*: Gall. v, 19. Had we all followed after the spirit, division had never been known among Christians. Until we thus walk and follow after the spirit. in vain do we expect and pray for union; as soon may we expect to see the rivers revert their course, and the fixt laws of nature change. If we follow after the spirit, we shall receive his word alone, and cease to follow men—we shall be influenced to holiness, humility, and all the divine graces and fruits of the spirit.

But the New Testament reformers among the Baptists have generally acted the part which we approve. They have rejected all party names and have taken the denomination, *Christian;* so have we. They allow each other to read the Bible, and judge of its meaning for themselves; so do we. They will not bind each other to believe certain dogmas as terms of fellowship; nor do we. In fact, if there is a difference between us, we know it not. We have nothing in us to prevent a union; and if they have nothing in them in opposition to it, we are in spirit one. May God strengthen the cords of Christian union. EDITOR.

Extract of a letter from the Georgetown Baptist Church, to the Elkhorn association, when met at Lexirgton on the second Saturday in August 1829:

"Beloved Brethren—From information from various sections of the country, the times with us, as an Association are ominous; darkness broods around us; and the storm of dissention and strife is hovering over us, and we are threatened with disunion and discord. "Reformation" and "restoration" are sounded in our ears by a certain periodical of the times, and from thence echoed from some of those standing in the place of ambassadors of God; and again re-echoed by many of the crowd, who drink in novelty with delight, and roll it under their tongues as a sweet morsel; and we are threatened to have torn from the archives of our churches, the evidence of the faith and practice of our fathers; and to have torn from our recollections, those happy periods, as vain and visionary, when the Holy Spirit delivered us from a sense of guilt and bondage, and the Saviour first revealed himself

in love to our souls; and in lieu thereof, to have a new system given us, affording us comfort alone through the medium of our own performances, in yielding to the ordinances without any previous regeneration of the soul!! Let us meet the storm, brethren, as those that have been warned of God. Let us search the scriptures, and compare the present times with those of which we have been so abundantly admonished by the apostles of primitive times. Let us invoke the Holy Spirit to afford unto us all the christian graces, that we may be enabled through his special guidance, to endure hardness as good soldiers, with all long suffering and patience--looking forward with prayerful anticipations to the time when infidelity and error shall be dispelled from the churches, and the holy truths of the gospel shall succeed and cover the earth as the waters do the channels of the great deep."

REMARKS

Had we room we should make some remarks on the above extract. It seems dictated indeed by a mind shrouded in gloom, trembling for the fate of human tradition in faith and forms.—Truth will stand the shock, but every thing else is shaking, and must fall before the word of God. This church has nothing to fear, if they cordially receive the doctrines of their creed. The elect cannot be lost, nor the non-elect saved--God's decrees are fixt from eternity, and every thing that comes to pass was foreordained by him. Why then, if these be so, should this church be uneasy at any event. These poor infidels and errorists are equally fulfilling the purposes of God as the orthodox. Uneasiness implies a defect of that faith, of which they boasted their steadfastness in a preceding item. EDITOR.

FOR THE CHRISTIAN MESSENGER.

OBITUARY.—Died, on the 7th of April, 1829, after a lingering illness of about two months, in the 72d year of her age, Mrs. JANE ESTILL, consort of Wallis Estill esq. near Winchester, Franklin county, Tennessee. She was a woman of unblemished character. In the great revival, which took place in Kentucky about 26 years ago, she became a professor of the Christian religion; and some time afterwards, she became a member of the Christian Church; and ever since she has adorned the doctrine of the gospel by a godly walk and conversation. A little while before she died, she was enabled to sit up in her bed, and address her family in the spirit of the gospel, and in the most pathetic and christian zeal of a mother. She exhorted them to attain to that holiness, without which none shall see the Lord. And after shaking hands with all around her, she committed them to the Lord and to the word of his grace, and after delivering what was on her mind to her family, she resigned herself to the will of the Lord, and died in the triumphs of faith, in the full assurance of a a blissful immortality. W.

——Also, died in this county, June 1st, Mrs. MARY PEAK, con-

sort of Jourdan Pead, and daughter of Captain Lewis Nuckols. She was young, amiable and pious; and in her illness and death, manifested an unusual degree of faith and assurance of immortality.

——Also, a few days before, died Miss POLLY DOWNING, of Bethel. Her sufferings were long, and unusually severe; yet the gracious presence of the Lord, whom she had long and faithfully served, supported her, and caused her continually to triumph to the last moment of her existence.

——Also, Mr. JAMES KELLY, July 31st. He had long suffered by a paralytic stroke, which greatly affected the strength of his body and mind. He had long been a professor of religion, the fruits of which we hope he now reaps in heaven.

——Also, Mrs. ELIZARETH BELL, on the 8th of August, in the 77th year of her age. She had been a member of the Christian church upwards of 20 years, and adorned her profession. She was beloved of all her acquaintance, benevolent and kind to the needy. She died in the faith, giving glory to God.

——Also, Mrs. KATHARINE GAY, consort of John R. Gay, about the first week of August. She professed faith before she died, and departed in peace.

——Also, NICHOLAS BITNER, August 29th. He was an early settler of Kentucky—advanced in life—and we hope died a Christian.

NOTICE.—It is hoped that my brethren and patrons will not continue the practice of sending me communications and letters without paying the postage. Their conscience cannot justify the practice, when they have been so frequently told how oppressive it is to me. My agents only are allowed this privilege, when matters of consequence are communicated by them. I wish my patrons and agents to remember the third volume of the Messenger will close with the next number. Many are largely in arrears yet for the first and second volumes. I wish all the accounts liquidated before I shall commence the next volume. My agents will remember my request in the last number, to send me speedily the names of those who wish to continue. This can be done with little expence.

Our Hymn Books are ready for delivery. We advise brethren to send or come and take them at a considerable discount, sufficient to satisfy them for their trouble. EDITOR.

Several communications on hand shall hereafter be attended to, unless pushed out by others deemed more important.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. III.] GEORGETOWN, KY. OCTOBER, 1829. [No. 12.

EXTRACT OF A SERMON

Delivered by JAMES MADISON, D. D. *President of the University of William and Mary, and Professor of Moral and Natural Philosophy, before the Protestant Episcopal Church, in the state of Virginia, May* 26, 1796. *The text is, "God is a spirit, and they that worship him must worship him in spirit and in truth."* John iv. 24.

The object of this sermon is to urge the necessity of christian union, and the injurious tendency of creeds, &c. in originating and promoting dissentions and feuds among christians.

Permit me, then, to make some observations upon the means most likely to forward such an event. This I attempt with readiness, however imperfect the observations may appear, not only because it is, in my mind, of great importance that we should particularly attend to those means at this period, but also because the same means which would most effectually promote the ends just spoken of, will be the best guides to us at a time when we are forming, as it were, anew our own religious society; for without attention to them, we shall deprive ourselves of the inestimable privilege of worshipping God in Spirit and in truth.

Fortunately for christians, those means are altogether of the negative kind. They depend upon the *rejection*, not the *adoption* of those *human systems* of belief, or rules of faith, which have often *usurped the place of christianity itself.* They only require christians to *revert to the gospel*, and to *abandon every other directory of conscience.* I will then venture to recommend earnestly to all christians to reject every system as the fallible production of human contrivance, which shall dictate articles of faith, and *adopt the gospel alone as their guide.* Am I not sufficiently warranted, my brethren, in this recommendation? I trust there is scarce any one amongst us who will object to a recommendation of this nature, whether we attend to the fallibility, the ignorance, the prejudice of men, or to the truth, wisdom, and perfection of the Author of our divine religion.

I will take the liberty to advance a general proposition, the evidence of which, I persuade myself, may be established by the most incontestible proofs. The proposition is, indeed, simple and plain; it is, "that those christian societies will ever be found to have formed their union upon principles the wisest and

the best, which impose the fewest restraints upon the minds of their members, *making the scriptures alone*, and not human articles or confessions of belief, the *sole rule of faith and conduct.*"

It is much to be lamented that the venerable reformers, when they burst asunder the cords of popish tyranny, ever departed from the simplicity of this scripture plan; and that, instead of adhering to it, they thought theological systems the only means of preserving uniformity of opinion, or of evincing the purity of their faith. The experience of more than two centuries has proved how far they are capable of producing either effect. On the other hand, the consequences which such insinuations have been productive of, have been more or less severely felt in every part of the Protestant world, from the Diet of Augsburg to the present time.

They have in former, as well as in later ages, caused a religion, designed to unite men as brethren in the sacred bonds of charity and benevolence, too often to disseminate amongst them *jealousies, animosities, and rancorous hatred.* They have nursed the demon of intolerance; nay, aided by the civil power, they have led martyrs to the stake, and have offered up, as holy sacrifices to the God of mercy, christians who had the guilt to prefer what they esteemed the doctrine of Christ to the commandments of men. Even in America, the effects which they have produced on the minds of christians, have been seen written in blood. But thanks be to God, those days are past! May such never revisit the earth! So long, however, as we can trace within those human systems of belief, principles oppressive to christians and injurious to the cause of our holy religion, it matters not how small a degree, I shall esteem it my duty to raise a warning, though, perhaps, a feeble voice against them.

It is a maxim, self-evident to every one, and which was held sacred by the fathers of Protestanism, "that the scriptures contain all things necessary to salvation, and are the sole ground of the faith of a christian." This maxim, the basis of reformation, and which is acceded to by all Protestants, is alone sufficient, independent of what *experience has taught*, to induce every Protestant church to reject all systems of belief, unless conceived in the terms of the scripture, not only as unwarrantable, and in the highest degree oppressive to the rights of private judgment, but as presumptuous, and as casting an unworthy reflection on the scriptures themselves. Yet many pious and worthy christians are apt to suppose that such systems of faith are necessary for the maintenance of true religion, or, for preventing that disorder which arises from a diversity of opinions. But do such christians reflect sufficiently upon the example which our Lord himself and his Apostles have placed before us? Did they, for this or any other purpose, prescribe or recommend summaries of faith? On the contrary, did not our Saviour constantly enjoin upon his followers to *search the scriptures themselves?* Do we not find that the Bereans were commended for their conduct in not

receiving even the *doctrine of the inspired Apostles*, until they had searched the scriptures to see whether these things were so or not? Doth not St. Paul expressly say, that "other foundation can no man lay than that is laid, which is Jesus Christ!" Doth he not every where recommend to christians the duty of examining the grounds of their faith, "to prove all things and hold fast that which is good!" And St. John, doth he not exhort us to "believe not every spirit, but to try the spirits whether they be of God?" Now, if summaries of faith had been necessary for the prosperity of our religion, can we suppose that Christ and his Apostles would have neglected, not only to leave such as must have been most proper to maintain the true faith; but that by their precepts as well as conduct, they would rather have taught us the duty of avoiding them! No, my brethren, we may be assured that Christ and his Apostles did not esteem any other summary necessary than the gospel itself; and that whatever is essential either as faith or practice, is there expressed with that clearness which a revelation from Heaven required. We are directed there to search and judge for ourselves; for religion, to be profitable to the individual and acceptable to God, must be the result of free inquiry and the determination of reason. This right of free inquiry, and of judging for ourselves, is a right natural and unalienable. It is the glory of our nature, the truest source of joy and triumph to an American, and constantly to recur to it, the indispensable duty of a christian. For should we neglect this duty, where then would be all manly rational belief? *where the sincere practice of piety and virtue?* where the *surest guide to moral and religious conduct?* In their stead, a *mean credulity* would prevail; *hypocrisy* would *usurp* the place of *true devotion*; religion and morality would degenerate into superstition and sanguinary zeal. To suppose then, that the gospel would authorize a *deprivation of this right*, or that such deprivation is necessary to its support and progress, is to *cast an unworthy reflection upon the gospel itself;* it is to suppose that a religion which utterly disclaims all dominion over the faith and consciences of men, which is the most friendly to the essential rights of mankind, and which indeed, cannot exist where they are invaded, still requires to be supported by their destruction.

Besides, the very attempt, in matters dark and disputable, to prevent diversity of opinion, is vain and fruitless. It hath existed and must ever exist among all christians, *even those of the same society*, so long as human nature continues the same. The God of nature hath for wise purposes bestowed upon different men, different degrees of reason and understanding; so that, if they think at all, they must necessarily think differently upon those dark, mysterious subjects, which however, are often reduced into the form of articles of faith. Nor can such difference cease, until the same *precise portion of intellect be imparted to every individual of the human race*, To attempt then to prevent diversity of opinions upon such subjects, is to oppose the very laws of nature, and consequently vain and fruitless.

But, in truth, that diversity of opinion, which most churches have been so sedulous to prevent, is neither any disgrace to a christian society, nor incompatible with its peace and good government; *unless it be disgraceful to men that they are men, and unless the christian dispensation is incompatible with the nature of man.* On the contrary, such diversity may be considered as most favorable to the progress of chritian knowledge, and should also be equally favorable to christian peace, by teaching us, that dark and disputable points instead of being made articles of faith, and standards of orthodoxy, should rather be considered as trials of our christian temper, and occasions to exercise christian charity; or that those things alone should be held as essentials, which our Lord and Master, hath fully and clearly exposed, and which, therefore, cannot require the supposed improvements and additions of men, So long as men agree in these essential, or fundamental articles of our religion, in those great and important truths and duties, which are so clearly expressed, that every sincere inquirer must readily apprehend them, where is the necessity, or reasonableness of compelling men to be of one mind, as to other matters of considerably inferior moment, and which we may suppose, were designedly less clearly expressed. That christian unity, so strongly recommended to us, as the bond of perfection, does not consist in uniformity of opinion upon abstruse, metaphysical subjects, but upon the great fundamentals of our religion, and in the unanimity of affections, love, peace and charity, which is enjoined on the brethren in Christ Jesus, who all walk by the same rule, and acknowledge one and the same Lord.

But still it may be thought that theological systems, or seminaries of faith are necessary to exclude from the bosom of a church men whose principles might endanger its very existence. But doth experience, or do just observations upon human conduct justify such a belief? He will not be retarded in the accomplishment of his designs, or in the gratification of an avaricious appetite, though 19, 20, or 30,000 articles were presented to him.—Trust me, articles will never prove a barrier to the advances of a secret enemy, or exclude from any church men of vicious principles, or no principles. Whom then will they be most likely to exclude? I answer with regret—*Men of stubborn virtue, men of principle and conscience, men of that rigid, tough integrity, which cannot be shaped and twisted to suit the system of the day, men who will not prefer the dictates and decisions of fallible mortals, to the infallible word of God.*

I conceive, moreover, that no Christian church hath a *right* to impose upon its members, *human systems of belief, as necessary terms of communion.* For what, I beseech you, do we understand by a christian church? According to the most general acceptation, "every christian church is a voluntary society of men agreeing to profess the faith of Christ, and stipulating to live according to the rules of the gospel." From this definition we

find the distinctive terms of union, or the fundamental laws of such a society, is to embrace the *scriptures alone*, as the rule of worship, faith and conduct. Consequently every act of church government, which contravenes this fundamental law, is from its very nature *void.*

How then shall it be pretended, that other terms of communion may be prescribed to the members of a christian church? But all human systems, imposed as articles of belief, must be held as introductory of other terms. It follows then that every christian church, so far as it introduces such terms, is to be considered as having *departed from its essential characteristic*, and consequently to have exceeded its right as a church. This conclusion is the more incontrovertible, as it coincides with the maxim before mentioned, I should say with that christian axiom, "That the scriptures contain all things necessary to salvation, and are the *sole ground of the faith of a Christian.*"—What then, it may be asked, shall not a church prescribe to itself, *terms of communion;* shall it not have its particular confessions or articles of belief, *provided they be agreeable to the word of God?* How is it possible, that all the members of a church should be sufficiently assured of this important point? Or is *private judgment to be entirely annihilated;* if so, to what end, did the benign Author of our being *grant reason to man?* Is the conscientious Christian to forget, that it is his *duty* to *search* the *scriptures* themselves, or are those human expositions to usurp the place of the word of God? But let us in the spirit of charity admit, that every church supposes, or firmly believes its articles or rules of faith to be agreeable to the word of God. What then is the consequence? The difference between them is surely a proof, that infallibility is not the attribute of all of them. Truth, like the Eternal, is one. In which church then shall we find it? I will presume to say *in none of them.* He who would search for the truth must search for it in the *scriptures alone.*

Let us then abandon all those systems, which, to say the least, can only involve us in error. Our venerable forefathers erred, or why a reformation? *Their descendants will err.* Nor shall the *resurrection of true christianity be seen amongst men, until it shall appear in the white garment of the gospel alone.*—*Herald.*

TO JAMES BLYTHE, D. D.

DEAR SIR:—I have read in the Western Luminary an address of yours, directed to all those, who believe in the *parity* of the clergy. The subject of your address is, the unity of the church; in which you have noticed us as a people—have denied us all claims to christianity—have ranked us among the German infidels—and in the zeal of Peter the hermit, have called upon all the orthodox to raise a holy crusade, in order to extirpate the infidels from the western world. Were we trusting on an arm of flesh, we might tremble and quake with fear. Your hosts are numerous, and your zeal is great. Wealth, learning and popu-

larity are on your side, yet we fear not. If the Lord be for us, who can be against us? For more than twenty-five years, your *orthodox* armies of every name, with their coadjutors, the Shakers, have, in vain, attempted our destruction. We yet live, and our members are greatly multiplied—we live in unity and peace under the banners of Immanuel, and see your orthodox ranks dividing and warring among themselves, and many of them uniting with us under the standard of king Jesus. He reigns, and we will rejoice, though in your esteem we be *as reprobates* and *infidels*.

I take the liberty to make a few plain remarks on your address, not calculated to irritate a free mind, but to convince you, and those under your influence, that you are mistaken, and have not given a fair statement of our sentiments.

You address all those who believe in the *parity* of the clergy. The phraseology is to me new, and being undefined by you, I must consider it in its literal import, as meaning *equality*. Your address then cannot be to Episcopalians. whether they be of the Episcopal High Church of America, or of the Methodist Episcopal Church; for among them a great inequality exists in grade among the Clergy. Nor can it be to the Baptists; for their clergy consists of ordained and unordained. Nor can it be directed to Presbyterians; for like the Baptists you have a clergy of ordained and unordained preachers. I am not concerned to know particularly to whom the address is made, but the substance of it calls my attention.

In your first letter you state, what you think to be the "radical principles of the gospel," in these words: "That man, in his present state, is dead in trespasses and sins—that every imagination of the thoughts of his heart is only evil continually—that to rescue man from this spiritual death, it became necessary that the second person of the adorable Trinity, should become incarnate, should obey and suffer, the just for the unjust—that by repentance towards God, and faith towards our Lord Jesus Christ, and by these alone can sinners be justified—that the Holy Spirit is sent to work in God's people both to will and to do—that there is to be a final judgment, and a future state of unchangeable bliss or woe." These radical principles, you say, are simple and explicitly taught—that they are as universally believed among all christians, as the first principles of science among philosophers—nor can you conceive of a living church, or peculiar people, where any one of the above principles has been abandoned—and that "in the belief of these principles depends the unity of the Church." Hence you conclude that the Church is one, seeing all christians believe in these radical principles.

As to your radical principles, I have no material objection to them, after they are stript of their unscriptural dress. As when you say, "Man in his *present* state is dead," &c. Had you, instead of *present state*, used the term *natural, or unconverted state*, I should cordially acquiesce in the sentiment. The term

present stands in relation to *past and future*. *Man*, without the definite article, is equivalent to *all mankind*. Now to say all mankind, in their present state, are dead in sins, is not true; for believers are made alive and saved from sin. "And you hath he quickened, who were dead in trespasses and sins." Eph. II. 1.

Your second radical principle is, "that the second person of the adorable trinity became incarnate, obeyed and sufiered."—Strip this *radical* of its unscriptural phraseology, and clothe it in the language of the Holy Spirit, as taught in the Bible, and it is the truth in which my soul has long rejoiced, yea, and in which I will rejoice. Had you said, "The word was made flesh," instead of saying the second person of the adorable Trinity became incarnate, all christians of every name would receive it. But in your dress of this doctrine, you make it unintelligible, self-contradictory, and opposed to your own creed and sentiments. This radical principle, you say, is simple and explicitly taught.—Where, sir, in the book of God, is this doctrine of a first and second person of trinity taught? Is the Son any where in the Bible called the second person of trinity, or the Father the first? Now, sir, see if this radical principle be not in opposition to your own creed. "There is but one only living and true God—a most pure spirit—without body, parts or passions." Conf: Chap. 2. Sec. 1. In your second letter you represent Jesus Christ as this one only living and true God; yet he became incarnate in the womb of Mary and born of her. See your Catechisms, Lar. Cat. 2. 37. and Short, 2. 22.—he, the second person of trinity—he, the one only true and living God, suffered and died." Now can you represent the only true God as without parts, when you say, that the godhead and manhood, that is, very God and very man, were united in one person, and this union is never to be dissolved? How can you describe the one only true God as without *body*, when he is now clothed in a body like our own in heaven, and will continue thus forever? How can you describe the one only true and living God as without passions or sufferings, and yet say he suffered and died? How can you describe him as unchangeable, and yet represent him as born of a woman, suffering and dying; once without body, parts or passions, but afterwards possessed of them all? You may say, it was not the essence, godhead, nature, or being of deity that became incarnate, was born, and suffered; but the second person. Does not your Confession state that it was the godhead and manhood that were united, the divine and human natures? Can the person of the Son become incarnate and not the person of the Father? If so; how can God be without parts? If the godhead became incarnate, was not the whole indivisible godhead, or divine nature of the Father, Son and Spirit incarnate? But I forbear asking more questions on this point. I know you feel irritated at this exposure of your system. You say, I have given a wrong view of your sentiments. I hope I have; but, dear sir, if language is the sign of ideas, these are the ideas of your system. You may

say it is a doctrine of mystery—if it is a mystery, let it alone. "Secret things belong to the Lord; but those which are revealed to us and our children." If the doctrine of orthodox trinity be a doctrine revealed, it ceases to be a mystery or secret. Do, sir, correct your second radical principle, as already suggested, in the language of scripture, and I cordially acquiesce in it. Do not, I beseech you, rank us among infidels, when we so highly value the scriptures, as to be unwilling to relinquish them for the dogmas of men. I would give worlds, if worlds were in my possession, to see this doctrine, if taught in the scriptures. I would not for worlds derogate from the least degree of glory from my Lord Jesus, my hope, my joy, my prophet, priest and king. In his laws, service and government I rejoice. My erring reason would bow submission to every doctrine of his word, however hard to be understood. My veracity may be questioned by man, yet God knows I speak the truth.

What follows of your radical principles I have long believed, nor have I ever doubted their truth.

But do you indeed denounce as infidels all who do not receive every principle of your little creed? This looks like the spirit of Athanasius towards all who rejected his creed on Trinity. I pray to be kept from such a spirit! But do you think that you have given us the radical principles of Christianity? You have omitted what by others are deemed most important—"This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—"This is his commandment that ye love one another."—"These three, faith, hope and charity, but the greatest of these is charity, without which all knowledge, faith and works are vain," &c.—This is truly an essential, a *sine qua non*. But do you, indeed, think that the unity of christians consists in the belief of your radical principles? I hope not. Alas! a poor unity it would be! I wish you, dear sir, to read attentively the sentiments of Doc: Madison on the preceding pages of this number. How wide the difference between your views and his!

We rejoice that our feeble efforts have convinced Sectarians that division of christians is wrong, and that union of all is right. No longer will any plead for sectarianism in plain language; the N. Testament doctrine shines too clearly to permit such a violation of its spirit. You are well convinced of this fact, and therefore have taken the only alternative to support sectarianism, which is to teach that christians are not divided, but are one, because they all receive your radical principles of the gospel. It will be a hard work to establish this position in opposition to stubborn facts. That there are good christians in every sect is believed—and that they are of one mind and spirit, is admitted; but that there is no division among them, is contrary to matters of fact. No doubt, in the different sects into which the Corinthian church was torn, there were good christians, but were they not divided? and was not this division in opposition to the mind of God?

But enough of your radicals. I will now insert a lengthy extract of your Address in your second letter:

"The great body of christians among us believe in Christ, not as a *man*, nor as an *angel*, nor yet as a *God*. They believe in Christ, AS GOD MANIFEST IN THE FLESH. They consider a faith in the *proper divinity of Jesus Christ* as vital to christianity. When therefore they find a man who denies the proper deity of the Son of God, they say that man has broken the *unity* of the church. For this course they have a sufficient reason. They believe that upon the divinity of the sufferer is grafted the *efficacy* of his sufferings, and all the accompanying doctrines of grace. Therefore, dear brethren, with such persons I charge you not to eat at that table consecrated to Christ's friends. You must love them as men, you must pray for them as gross errorists, but you cannot "bid them God speed." It pains us to say this, because there are persons among these unhappy people, whom we once loved as brethren in the Lord; but we cannot accompany them to the crucifixion of the Saviour, to the manglement of the body of Christ.

"I am asked what becomes of the unity of the church now? Are not Arians and Socinians christians? I apprehend the only claim they have to that soul-animating name, is their having assumed it. The distinctive characteristic, and the grand distinctive characteristic of the gospel, is *justification by faith in the Lord Jesus Christ*. Does any Arian or Socinian admit this principle. They know as well as you do, that the justification of one creature through the obedience and suffering of another creature, angel or man, involves an absurdity; and for this plain reason, every creature is responsible for himself, and can only respond to the law for himself. To suppose him able to do more, supposes him to be superior to the law, that is, to be the lawgiver. Therefore every intelligent Arian or Socinian, deprives the sufferings of Christ of all vicarious character. Are any of you willing to venture up to the great Judge, expecting justification by the deeds of the law. Let such a man know, that "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Why is the doctrine of justification or atonement denied by all who deny the proper divinity of Jesus Christ? Why, but because its admission involves the admission of the divinity, and the denial of the divinity reduces the whole to what they call a *rational religion*. This brings down the gospel to a fearful level with the numerous religions that have cursed the world in past days.

"This is a subject we would warmly press alike upon our Episcopalian friends, and those who believe in the parity of the clergy. Brethren, Socinianism is not christianity. It is the form under which infidelity is at present assailing christianity. The assault has been made under different leaders at different times. According to Voltaire, our citadel was long since to have been taken by storm. According to German policy, the

wretch was to have been crushed before the close of the eighteenth century. These efforts have been made, and have failed. The plan now is to sap the foundation of our Zion. It is to be effected by philosophy and *rational religion*.

"I am well aware, this may appear harsh and untrue, to some who may peruse these letters. But let those who may deny the divinity of our Lord in the west, remember that they are a peculiar branch of this ancient family of heretics. In Germany and Boston, those great theatres of Socinian and Arian error, the system is attempted to be sustained by learning and philosophy. And no small degree of genius and talent is employed in in this controversy. In the west the same cause is upheld by a kind of religious enthusiasm. And it is no uncommon thing among us, to hear the same discourse contain a flat denial of the divinity of Christ, and also many things which breath much of the spirit of the gospel, all delivered in a strain of the most vehement rhapsody. We would not say that these people have it in view to undermine christianity, but we do say that their system ultimates there, and they must either abandon it, or fall into the ranks of their bolder brethren of Germany and Boston and fight against the Lord's truth, as they have fought against his divinity.

"We would fondly hope that the time for peace and concentrated effort among all christians has come. A time when trifles will be contested only by triflers. But if there is to be a conflict in the religious world, it is not to be about governments, nor yet about who shall be called Master or Bishop. The time for such toys is gone by. It is to be between the friends and the foes of our Lord's divinity. If this contest is to take place, Episcopalians are as much bound to take part in it as others, not only as lovers of vital gospel truth, but because the Church of England has given birth to some enemies of the divinity of Jesus Christ. The work of denying the Lord, that bought us, has not been left alone to those who hold the parity of the clergy.

"Let no infidel, while he travels through the eastern or western parts of America, comfort himself in his cheerless faith, by saying he has found another argument to strengthen his infidelity, in the irreconcilable hostility he sees manifested between the Socinian and orthodox churches. Every candid and true-hearted man of all parties, acknowledges the charge of irreconcilable hostility to Socinianism in all its forms. And infidel men have but to realize the strong bias they feel to the Socinian creed, the general desire they have that it may prevail, and the bitterness they feel to orthodoxy, to convince them of the affinity that exists between their belief and that of those enemies of the truth.

"*The preservation of the unity of the Church is every thing to the ultimate triumph of the gospel.* There are two ways by which this unity may be promoted. By acknowledging and loving all who crowd around the *cross*,—building along with all who build upon the rock Christ; and by denying the right hand of fellowship to all who deny the *blood of atonement*. Nor ought Socin-

ians to complain of being deprived of the company and fellowship of all truly evangelical people. In room of these, they have the good wishes and good deeds of the whole infidel world, who fail not to cleave to them as kind does to kind. For the correctness of these remarks, we appeal to the history of Germany and Boston, these great fields of Socinian enterprize.

"Influenced by the same fraternal feeling, we would say to all friends of our divine Lord;—Let nothing divide you, that does not divide and mangle the great sacrifice—that does not wipe the blood of Christ from the cross, and in its room cover it over with the daubings of philosophy and rational religion."

Here, truly, is a rhapsody of declamation—we might as easily declaim against Presbyterians, and with more plausibility, as others are doing; but we are taught "to speak evil of no man." We revere our great Lawgiver and King, and therefore dare not render evil for evil. You, according the cant of the orthodox, represent us as Socinians and Arians who deny the divinity of Christ, and the atonement. We have again and again proved that we were neither Socinians nor Arians. We have as often shewn that we do not deny the divinity of Christ nor the atonement. But, Sir, we have good reason to think that you never read our writings, and to hear us would be a violation of that decree of Synod, in the formation of which you were prominent. You must have received your information from *fama clamosa*.—But, you say, we deny the divinity of the Son of God, because we we do not believe he was himself, the only true God. As well might you say that we denied the humanity of Abel the son of Adam, because we do not believe that Abel himself was Adam. That Jesus Christ was the Son of God, that he existed with the Father before creation, and was the agent by whom God made the world, and without whom was nothing made that was made, is a doctrine we firmly believe—that he was sent by the Father to be the Saviour of the world—that the Father prepared a body for him—that he took flesh and blood, or was made flesh—that he lived, died, and ascended to the Father and received the glory which he had with the Father, before the world was—this we most assuredly believe. But *how* and *when* he became the Son of God before creation, we are not informed. We simply believe the fact that he was God's *own Son*, his *only begotten Son*:—That he proceeded and came forth from the Father; hence we have concluded that he was divine. His existence before creation, as an intelligent agent, distinct from the Father, we have produced evidence from the scriptures, which we think—and thousands think with us—cannot be refuted. Your method of refuting them is the shortest, easiest, and most effectual, which is to declaim, denounce, rank us with the German and Boston infidels, and rouse the indignation, and fire the zeal of all against us, and call on all to unite in the holy war.

But you say, we deny the atonement. This charge is reiterated against us with imposing confidence—reiterated against

stubborn facts, and arguments as clear as day to any but such as close their eyes to conviction. True, we have denied the orthodox explanation of the word atonement, as anti-scriptural; but have substituted that, which the scriptures teach us. We constantly teach that atonement means reconciliation, and not satisfaction to the demands of law and justice, made by the blood of Christ, the sinner's surety in his room and stead. For our definition we have all needful authority; for yours you have none when closely examined. I speak boldly and confidently, because I am supported by the truth. I would *en passant* ask you who made this satisfaction for which you plead? and to whom was it made? Was it God himself that made it to himself in order to satisfy himself? But on this subject I have been sufficiently explicit in former essays.

With an evident design to apply it to us, you ask, "Does any Arian, or Socinian, admit this principle, that justification is by faith in the Lord Jesus Christ!" Indeed, Sir, I have but a very limited acquaintance with these people or their sentiments; but I never before heard that they denied this doctrine. But, Sir, this doctrine with us *Christians* is indispensable; we most assuredly believe it. Our directory, the New Testament, every where teaches it. But your ideas of this doctrine may differ widely from what that book teaches. as many others do.

It is not my design to notice your declamation farther. I leave you to your own reflections I have presented your letter as far as concerns us to the public. They must judge. There will be a reaction. You may become as famous as Peter the Hermit, by rousing the country to arms against a few dispised, humble Christians; yet remember Peter's zeal was vain and vastly injurious to the world; so may be yours. Persecutors never prospered but in acquiring wealth and power. These can follow no farther than the grave. What follows—eternity will disclose. Farewell.

My fellow Christians, we are in danger, not from the powers of man, for the battle is not to the strong; but from suffering our minds to be irritated with the abuse of our enemies. Let us watch and pray, and walk with our Lord all the day. Boldly, yet humbly speak for truth. Defend it from the aspersions of its opponents, yet with the meekness of wisdom. We have long pleaded the cause of love, peace, and union. Let us prove by our works that we are sincere. These are the weapons afforded by the spirit of truth, by which we shall gain the victory.—Firm and pure hearts can only stand the shock, which will soon be experienced by us. I pity those who so uncharitably oppose us. They know not what they do. Let the ministers of Jesus be active, not for filthy lucre, but of a ready mind; not seeking for favor nor popularity, but to please your God, and to save souls. Let the servants of the Lord aid as his ministers may need. But let the idle drones be neglected as they ought.—Such are but a disgrace to the cause, and when persecution arise

they will disappear. A trying time is just ahead. The declaration of war is sounded in the east by a mighty people, as well as in the west. Keep your eye on Immanuel's standard and follow him. Fear not. Trust in the Lord: for they that trust in him shall be as Mount Zion, which cannot be moved.

EDITOR.

REPLY TO ELDER JOHN POWELL'S QUERIES. NO. III.

In the two former numbers I gave a scriptural view of the sufferings of Christ, and their effects. I will now endeavor to give my views of the latter part of the text: "Being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison," &c.

The first idea, which is contained in this part of the text, is that the flesh of Jesus was only put to death. His soul or spirit survived the death of the body "He said to the penitent, dying thief, "Verily I say unto you, to-day shalt thou be with me in Paradise." Neither the grave, nor hell, the prison of the wicked, is any where called Paradise. The third heaven is expressly so called; 2 Cor. 12, 2, 4:—Therefore the soul of Christ did not descend into the grave, nor into hell, the place of torment; but it ascended to paradise, or *hades*, where it remained disembodied till the third day, when it was united again with the body before it saw corruption: "For thou wilt not leave my soul in *hades*, nor suffer thine holy one to see corruption." The spirit by which his dead body was quickened was no doubt the "spirit of him who raised up Jesus from the dead, even the Father." Rom 1, 11—Eph. 1, 20—1 Thes. 1, 10—2 Cor. 4. 14.

The second idea contained in the text is, "By which (spirit) he went and preached to the spirits in prison, which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing."

We have shewn, that he did not descend to the prison of hell to preach to the wicked spirits there.—If he did, would it not argue great partiality in him to confine his preaching to those spirits only, who had lived in the days of Noah? If he did go there and preach, we are not informed whether he preached comfort or terror. These wicked spirits lived in the days of Noah. They are represented in prison. Whether this means that they were *then* in Noah's day prisoners under the power of sin, as the wicked are yet represented to be: or whether, after they were destroyed by the flood, their spirits are *now* in the prison of hell awaiting the judgment of the great day, is not easily determined; nor is it important to know. "By the spirit of the Father, Jesus went and preached to those wicked spirits in the days of Noah, which spirits, for their disobedience, are *now* confined in the prison of hell. The organ, by which Jesus preached, was Noah, a preacher of righteousness. The same spirit of mercy influenced him then, which brought him afterwards from heaven, in the end of the Jewish age, to be the Saviour of the world.

The third idea in the text is, "Wherein (t. k) few, that is eight souls were saved by water." This translation has ever appeared to me obscure. I have paid particular attention to it, and am fully convinced that the Greek text should be rendered thus: "Into which (the ark) few, that is, eight souls escaped through water." The word *diasozo* is thus translated in the N. Testament: "And so it came to pass, that they *escaped* (*diasothenai*) all to land." Acts xxvii, 44. "And when they were *escaped*, (*diasothentes*)." Acts xxviii, 1. "No doubt this man is a murderer, whom, though he hath *escaped* the sea (*diasothenta*) yet vengeance suffereth not to live." Acts xx iii, 4. Thus should be rendered Acts xxiii, 24: And provide beasts, that having set Paul thereon, they might *escape* (*diasososi*) to Felix the governor.—Escape from those lying in wait to kill Paul. Parkhurst on the word has quoted a great many Greek authors to prove this to be the meaning of the word. Noah, previous to the flood, had prepared an ark, into which he and his family fled, and escaped the destruction which came upon the world. Some critics of note render the phrase "by water," *through water*. They have good authority for this translation, as *dia* with a genitive is thus rendered, Luke vi, 1. "He went *through* the corn fields." I Cor. iii, 15. "He himself shall be saved, yet so as through fire." So Noah and family escaped through water, borne through the mighty flood in safety.

The next idea in the text is, "The like figure whereunto baptism doth now save us—by the resurrection of Jesus Christ."

The ark, we have seen, saved Noah through the water of the flood. This is emblematical of baptism; which saves us from sin, and the destruction which shall come upon the world of the ungodly. The ark was the appointed means of God for the salvation of Noah and his family; baptism is the appointed means of the same being for the salvation of all believing penitents. For "he that believeth and is baptized shall be saved." "Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Arise, and be baptized and wash away thy sins." "The like figure whereunto baptism *doth now save* us, by the resurrection of Jesus Christ." By the resurrection of Jesus Christ we are said to be saved. "For if when we were enemies we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life." Rom. v, 10. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x, 9. Faith and baptism are connected, and refer to Jesus who was buried, and rose again the third day, according to the scriptures. And thus by faith and baptism into him we are saved.

The last idea contained in the text is, "Not the putting away the filth of the flesh, but the answer of a good conscience toward God." "The putting away the filth of the flesh," no doubt refers to the doctrine of baptisms or immersions under the law,

The person carnally defiled was to bathe himself and become clean before he dare enter the tabernacle to worship. Such legal purifications would never save the soul from sin—"but the answer of a good conscience toward God." These last words have been construed to prove every form and practice of baptism to be right. One who has been sprinkled, or has had water poured on him, says it is right; because I have the answer of a good conscience. It is right, says another, to have my infants sprinkled; for I have the answer of a good conscience in having it done. Another says, immersion is right; for in being immersed I have the answer of a good conscience, having followed the example of Christ. Now all these people appear to me not to understand the expression, *the answer of a good conscience.* They mean that they have a good conscience in acting as they have; but this does not prove that they acted right, more than it proves that Paul acted right in persecuting to death the christians; for in this he says he had a good conscience. The answer of a good conscience conveys a very different idea. The word *answer* signifies a correspondence to, a likeness, or image. Prov. xxvii, 19. "As face answers to face in water, so, &c."—A person stooping down to drink in water unruffled, sees the image of his face in the water. This image exactly answers to, corresponds with, and is like to his natural face. It is the perfect image of it. So baptism is the correspondence, or image of something, which the Apostle calls a good conscience.

I think it is generally agreed by moralists that conscience is the mere creature of knowledge. According to our knowledge, right or wrong, so will be our conscience. Hence, from the inseparable connection between knowledge and conscience, the latter word is sometimes used by the inspired writers for knowledge. See Parkh. Eng. Gr. Lex. on the word. We may therefore say that the baptism that saves, is the image of a good knowledge towards God—which knowledge is, that Jesus was buried and rose again. To *this*, immersion corresponds, or bears a striking likeness. It is the very image. By being immersed we have immediately in view the saving article of christian faith, and obtain salvation according to the promise of God.

I submit these thoughts to you and the public, humbly hoping that they may receive that attention which the subject demands. Some of the ideas may be incorrect. I wish them not to be implicitly received, but examined with careful attention.

EDITOR.

P. S. On the subject of baptism enough has been written in the Messenger. My patrons and friends every where desire us to desist from writing more. They think as I do, that the scriptures are sufficiently explicit on the subject—that nothing more can be said that has not been noticed. Let every one act according to his conviction. Our bro: Adams, from whom we expected another communication on the subject, is in bad health and lives a considerable distance from us. The probability is,

that his bad health will prevent his writing. We do not promise to say nothing more on the subject. Circumstances may hereafter make it necessary. EDITOR.

Many have accused us of being sectarians; if they mean by it that we are united in one body to promote christianity, I readily acknowledge the fact; but if they mean that we are engaged in making divisions, and causing, and supporting party feelings, and thus creating strife and hatred among brethren, I must deny the charge, and call on our accusers for the evidences of our guilt. One argument used against us, is, that we have regularly organized churches, into which we are always ready to receive members. This charge is acknowledged; but that it does not show us sectional in our feelings, may be clearly seen from the following facts. When we embraced the doctrine of Christ we learned that *love* was the prominent feature and grand principle of the whole system. For Christ said to one, who asked him, which is the great commandment in the law, Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: And the second is like unto it, Thou shalt *love* thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. XXII, 37, 38, 39, 40. Paul, after naming several commandments, says, If there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt *love* thy neighbor as thyself. *Love* worketh no ill will to his neighbor; therefore, *love* is the fulfiling of the law. Rom. XIII, 9, 10. John says, we know that we have passed from death unto life, because we *love* the brethren. I John, III, 14 We not only knew these things, but we felt in our hearts *love* to all the people of God; and as we knew that he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I Jno. II, 11. we were unwilling to do any thing that would lay us liable to this evil. We were now willing to serve our God at the expense of all that this world could give us. Feeling union with all christians, we could look around and see many members of the various denominations, for whom we had a warm *love*. We desired to live always in *love* and *peace* with them. But what could we do? If we joined the Presbyterians, by that act we shut ourselves out from the Baptists. If we joined the Baptists we shut ourselves out from the Presbyterians and Methodists. And if we joined the Methodists we deprived ourselves of the fellowship of both Presbyterians and Baptists. So we might say of all the parties existing; for it is well known that these sectaries have generally been hostile to one another, except in this one thing: Of late they have generally united to destroy our influence, and to stop the progress of that glorious liberty which we preach; for indeed it is fatal to man-made-mystery and ostentation. But vain have been their attempts. To determine upon a proper

course, it was necessary for us to examine the different creed-books, in order that we might know who was right, and for whose fellowship we could renounce friendship with all others: For to unite with one was to put a bar between us and others. We searched and found their creeds, covenants, disciplines, confessions, and other formularies, to be what their authors acknowledge them to be, *fallible;* and the greatest evil we saw in them, is, they bind the consciences of men, and cause them, *like sinners, to love those only who love them*, and believe as they believe. We determined that we would own no name but *Christian*, which we derive from our union with Christ; and that we would subscribe to no creed but the Bible; and that if we were deprived of the fellowship of any christians, it should be by an act of theirs and not of ours; and if partyism, and unfriendly disputes be a sin, let those see to it upon whom the guilt lies. But as we would subscribe to the creed of no party, we were not allowed privileges with any, nor would their ministers administer the gospel ordinances to us. What could we do? One of three things was unavoidable. We must either subscribe to a human creed, and become partisans, which we could not conscientiously do, or we must live without enjoying the ordinances of God's house, which we were not willing to do; or we must organize in gospel order, and attend to the ordinances, as we are directed in the scriptures. These are facts; who can deny them? Do these facts make us a party? If so, who is the cause of it? I will not answer these questions, for I believe that when sectarians, especially the leaders, read this, they will know from experience, that a guilty conscience needs no accuser; unless they have gone so far that they can put light for darkness, and darkness for light.

And though we now stand as acknowledged members of one body, we cannot justly be considered a party among christians; for all these parties are made up of persons professing peculiar dogmas in religion, which are contained in their creeds, or covenants; and they are all known by their different names, which serve as watch-words among them. These, with intolerance, which binds men to believe these dogmas upon pain of exclusion from church fellowship, form parties in religion, and from these we are free. We have no creed, but that to which all believers do subscribe; nor do we require as a condition of church fellowship any thing that is not clearly stated in the bible; nor have we any name but that which all the children of God are willing to wear.

Another evidence we have in our favor, which might satisfy all who know the fact, that we are not sectarians, is, that among those who are engaged in this work of *love*, are persons of various opinions with regard to scripture explanations, and yet these differences do not disturb our fellowship. Though the most of us believe that it is the duty of believers to be immersed, I could name a very influential and highly respectable preacher

among us, who has not learned that this is his duty. Does this create difficulty between him and his brethren? No; we highly appreciate his labors of love, and we feel in our hearts to live and die with him. Not only upon this subject do differences of opinion exist among us, but also respecting the person of Christ, atonement and some particulars concerning church government; but do these create quarrels among us? No; but while the Presbyterians are dividing into Cumberland and orthodox Presbyterians, with many other causes of division among them; while the Methodists are dividing into Wesleyan, Radical and Episcopal Methodists; while the Friends are separating; while the Baptists are dividing into many contending parties, and are quarrelling with one another about doctrine; we live in love and peace—not an unhappy division among us upon doctrine. If an unpleasant dispute, or any dissatifaction has at any time arisen among us, it has not been because of differences upon points of doctrine; but because the disturber has thought his worldly interest infringed, or that his conduct has been such, that his brethren could not fellowship him; and for that reason he has become dissatisfied. May I not ask, why it is that we thus live in love and union, while others divide and dispute? The answer is clear; it is because we are not a *party;* having no discipline but the bible, we have no authority to enjoin any thing upon men, except that which is clearly stated to them in it. In this way we have no power to Lord it over the consciences of any; nor can we be justly charged with being intolerant to sectarians. Do we refuse to sing, pray, and exhort with them? Do we refuse to commune with them? Do we refuse to preach in their houses? Every person who knows our practice, must answer these questions in the negative. But on the other hand, do we not invite them to worship with us? Are they not allowed in our meetings equal privileges with ourselves? Do we not invite them to commune with us? Are we not willing to preach in their houses? These questions must be answered in the affirmative. We do not think that men are to be condemned because they do not understand every particular upon which the scriptures treat; if they were, few if any would escape the condemnation; for the Apostles did not understand the whole gospel, even for a length of time after they had received the miraculous gift of the Holy Spirit. For though they were commanded to preach the gospel to all nations, they doubted the import of this commandment, which may be clearly seen by reading a few of the first chapters of Acts. If holy Prophets and Apostles did not fully understand the whole plan of redemption; if the Angels *desired* to look into it, what apology will I or any other person have to offer the Supreme Judge, for treating a fellow-being unfriendly, merely because we *thought* he was in error on some point of doctrine?—Are we authorized to dictate to our brethren in these things?—Or will our judgment be acknowledged infallible?

Another argument used to prove that we are a party among

Christians, is, that we are always ready to contend for our particular views of the Gospel. This is true; and if it be an error, it is one for which our opposers, no doubt, are sorry, as they are not able to prove them wrong. But does this prove us to be a party in Christianity? If it does, then are we many parties; for each one is at perfect liberty to coverse with his brother on these matters, and to use all the arguments he is master of, in contending for what he believes to be the truth. Nay, the Apostles and brethren must have been a separate party from Peter, for they contended with him. But why did not they and Peter each make a party? The same reason that we give to prove that we are not a party. They contended conscienciously, because they wished to know the truth. Peter did not expect to be accused of being a party, when he rehearsed the matter to his brethren; but he no doubt expected to convince them of their error. Nor did he bring railing accusation against them, but in love he instructed them. They heard him patiently, they ceased to contend, and glorified God. In this way we act. We call in question every thing that we do not understand, and by a friendly investigation of every subject, we try to learn the truth; not denying our fellowship to any who walk according to the gospel. In this cause of liberty we invite all who love the Lord, to unite with us. Thousands have united, and enjoy the benefits of the liberty of the children of God. Though he who possesses the spirit of Arnold, may, by the love of worldly gain, or what is worse, by intemperance, be influenced to forsake the cause and represent it as evil; yet conducted by the Redeemer of men, the cause must triumph.

THOMAS ADAMS.

REVIVALS.

Bro: David W. Morris of Park co. Ia. writes to the Editor, Sept. 8th, 1829—that at a camp-meeting at the Church of Christ, on Raccoon creek, between 40 and 50 were baptized—At Vermillion, during a communion season, 32 were baptized—At North-Arm, 27—and at several other meetings around, a number more. Within a small compass of country, in the space of six weeks, about 200 have been added to the church of Christ, and the prospect is yet glorious in those regions.

Our annual meeting at Berea commenced Friday before the third Lord's day of Sept. It was unusually well attended. A great many churches wrote to us by their messengers—the information conveyed was truly cheering. The good cause of our Lord is advancing gloriously in despite of all opposition, much of which is every where experienced. We continued four days together in worship, and were refreshed by the presence of the Lord. Never did I witness more love, union and harmony than was manifested among the many preachers and people present. Among the thousands that attended the meeting, no im-

proprieties of conduct were discoverable. Not a great number professed faith in Christ, but multitudes were pierced to the heart by the truth. The good effects of this meeting will be manifested in eternity. A more particular account we extract from the Clerk. EDITOR.

The Elders and Brethren of the Church of Christ, in the North of Ky. met in Annual meeting, at Berea, on Cane run, Fayette county, on the 18th Sept. 1829.

The following Elders were present, viz: Barton W. Stone, F. R. Palmer, Thos. Smith, John Rogers, John A. Gano, Leonard J. Fleming, Harrison Osborne, Stephen G. Marshall, Robert J. Patterson, John Longly, John G. Ellis, Fletcher Mavity, Saml. Ellis, John H. Hughes, Wm. Walters, Wm. Reed, and Thos. M. Allen.—Also, Eld. Washington Dunkerson from the South of Ky.—and Elders Joseph Berry and Richard Lane from Indiana.

After a discourse by Bro. John Longly, Bro. F. R. Palmer was called to the Chair, and Thos. M. Allen appointed Secretary. Letters and communications were then read and received from the following churches:—

1. Liberty Meeting-House,	Campbell	county.
2. Republican,	do.	do.
3. Indian Creek,	Harrison	do.
4. Leesburg,	do.	do.
5. Cynthiana,	do.	do.
6. Georgetown,	Scott	do.
7. Bethlehem,	do.	do.
8. Republican,	Bath	do.
9. Union,	Fayette	do.
10. Republican,	do.	do.
11. Mt. Tabor,	do.	do.
12. Lexington,	do.	do.
13. Berea,	do.	do.
14. Bethel,	do.	do.
15. Antioch,	Bourbon	do.
16. Paris,	do.	do.
17. Mt. Carmel,	do.	do.
18. Cane Ridge,	do.	do.
19. Carlisle,	Nicholas	do.
20. Cabbin Creek,	Lewis	do.
21. Union,	Boone	do.
22. Minerva,	Mason	do.
23. New Castle,	Henry	do.
24. Harrodsburg,	Mercer	do.
25. Round Top Meeting-House,	Madison	do.

Elder Augustine Easten and Bro. Wm. Stamps presented a corresponding letter from the "*Baptized Church of Christ at Cooper's run and its connexions,*" which was received and read with pleasure, and Bros. Thos. Smith, John A. Gano and Har-

rison Osborne were requested to write and bear a letter to their next yearly meeting.

A letter of correspondence was also received from the Miami Conference in Ohio, and Bros. B. W. Stone and F. R. Palmer were requested to write and bear a letter to their next annual meeting.

The church at Georgetown in her letter uses the followin language: "Brethren, can we do nothing to aid the good cause of colonizing the free blacks? We wish you not to legislate as a Conference, but can you not, among other matters, converse on this subject, and agree to aid the good cause? Let others give their money to Education Societies, Tract Societies, Missionary Societies, &c. &c., but let us try to do justly and mercifully in aiding the cause of oppressed humanity;" with which sentiment we heartily accord—and earnestly recommend the subject to the immediate and serious consideration of the Brethren, and fondly hope they will do all in their power to aid and advance a cause so glorious.

Appointed our next Annual Meeting to be held at Cane Ridge, Bourbon county, on the Friday before the 3rd Lord's day of September, 1830.

Attest, FRANCIS R. PALMER, *Chair'n.*

THOMAS M. ALLEN, *Sec'ry.*

As stated above, the meeting commenced on Friday the 18th, and continued until Monday the 21st, much to the edification, joy and comfort of the people. The assemblies were unusually large and solemn from the commencement to the close of the meeting. The word of the Lord appeared to reach the hearts of a great number, who were weeping in the crowd, and were solicitous to join the people of the Lord in prayer; and during the meeting a small number publicly professed faith in the Lord Jesus, and united with his people.

A more interesting meeting I seldom, if ever attended. On the Lord's day, when the Lord's table was prepared, it was thought that from 5 to 700 believers took their seats, and participated in that solemn ordinance; among whom we had the pleasure to see christians from other societies, and particularly our Baptist brethren. The meeting was truly a joyful one to those who attended from different parts of the country, and a great blessing to the neighborhood in which it was held. But a small number of the churches in the North of Ky. was heard from; but the accounts were cheering and very encouraging. New churches, in different parts of the country, have been planted; and very considerable additions made to others. But few of the churches gave either their increase or strength; but from the few who did, we learn that 69 have been added to the church at Cabbin creek—41 at Republican, in Bath—25 at Republican, in Fayette—25 at Carlisle—22 at Cynthiana—15 at Union, Fayette—15 at Paris—15 at New Castle, &c. &c. The church at Carlisle is upwards of 300 in number—at Republican, Fayette.

upwards of 200—and many others upwards of 100. During the last year 7 excellent brick meeting houses have either been finished or commenced by our brethren in different places, and the cause of the Redeemer is rapidly spreading and prevailing in our country. The letters generally breathed a free and liberal spirit—and we are inclined to believe that the prejudices of the people against annual meetings of this kind, would have given way if they had been present and witnessed our proceedings. After reading the letters from the churches, and hearing from them, we then proceeded to engage in the social worship of God, and thus continued to the end of the meeting. May love, harmony, peace and steadfastness prevail among the children of the Lord.

THOS. M. ALLEN.

Elder Joseph Berry from Ia. passing through the settlement of Blue river, learned that very lately the Baptist Association there had rejected 17 Baptist churches, because they had taken the scriptures alone for their foundation and guide, and rejected all human creeds. He heard of several more churches which would shortly share the same fate in those bounds. We have heard of similar conduct in the Licking Association in this state, but have not received correct accounts. This period we hail as the dawn of the day of the Lord, so long expected. All human establishments must and will fall, and the scriptures will prevail to the destruction of sectarianism, and every thing in opposition to the will of God. *Talia sacla, currite,* Roll on ye joyful days.

OBITUARY.

Died—On the last of August, in Fleming co. Ky. Betsy Orrick, a member of the Church of Christ at Union. She was united with the church about two years ago, and continued a bright and shining light till her death. She died in the full assurance of future happiness.

Also, Sept. 13th, Joshua Cooper, son of Wm. Cooper, of Fayette co. Ky. aged 15 years. He died of a short, but severe illness. Like too many of our youth, he had lived carelessly with regard to religion, till confined to the bed of death. He then became much alarmed at his unprepared state, and fervently engaged in prayer, and urged all around to pray for him. In the morning of the day he died, he professed to receive pardon from his Lord—his mind was calm and happy. He called for his father, and fervently prayed for him, and urged him to a speedy preparation for eternity, telling all around he was no longer afraid to die.

I have now finished the third volume of the Christian Messenger. I am urged, from every quarter, to continue the work. Did I not believe it was profitable to the cause of truth, I should desist from publishing another volume. The pecuniary profits

of the work are very inconsiderable; very far from a remuneration of my labors and time.

In a former number I requested my patrons and agents to purge their lists of such subscribers as had removed, and of such as would not pay. Great loss have I sustained by this neglect. I also requested them to forward their new lists of subscribers for vol. 4, against the middle of September. Some have complied, and others have not. I have determined to omit issuing any number of vol. 4th for one month, in order to give time to my friends to convey to me their lists of subscribers. If they forward them by mail, my request is, that each one of my patrons and agents will pay the postage, and the agents will deduct this from the monies they have received, or may receive for me. My reason for this is obvious. They who shall not inform me within six weeks from the first of October of their discontinuance of the work, will be considered as subscribers for vol. 4. The first number of vol. 4 will be issued in December, provided it be sufficiently patronized. EDITOR.

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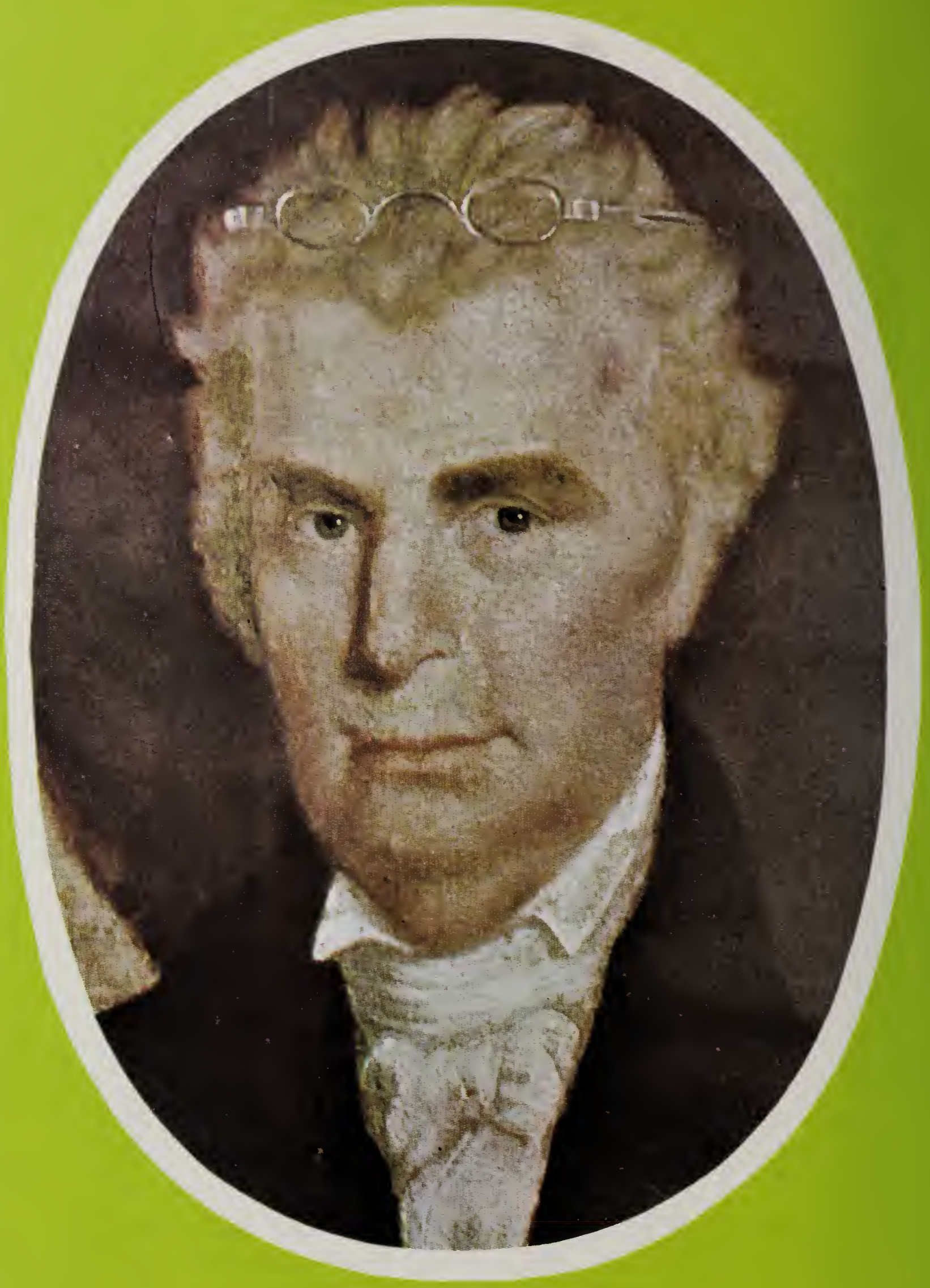

Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—Paul.

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NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity! If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

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